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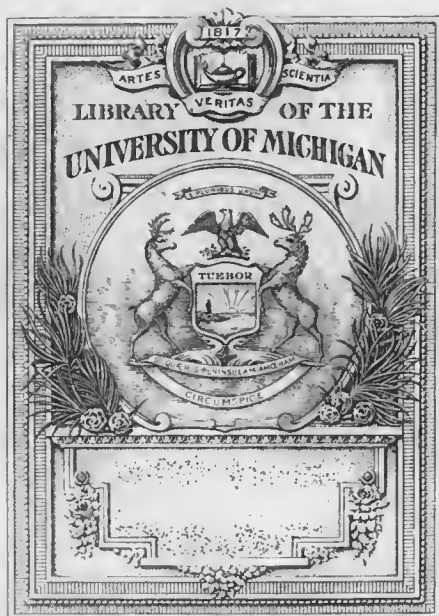
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The Catholic University bulletin

**Catholic University
of America**



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VINCENT GLYNN
Editor-in-Chief

GEO. WEST
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Business Managers

THE SYMPOSIUM

CATHOLIC UNIVERSITY

WASHINGTON, D. C.

THE UNIVERSITY SYMPOSIUM is conducted by the students of the Catholic University as a medium for the development of literary power and taste, for the expression of student-life on the campus and for maintaining a bond of unity between themselves and the Alumni. An especial effort is made to keep in touch with the latter, and information as to their activities will be warmly welcomed. The SYMPOSIUM is particularly interested at present in aiding in the compilation of a complete Alumni list. The magazine appears eight times a year, from November to June inclusive. Subscription \$2.00 a year. Address: *The University Symposium*, Catholic University of America, Washington, D. C.

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXVI

JANUARY, 1920

NO. 1

RECTOR'S REPORT FOR 1919-1920

TO THE HONORABLE BOARD OF TRUSTEES OF THE CATHOLIC UNIVERSITY OF AMERICA:

I have the honor to submit herewith the Thirtieth Annual Report of the Rector of the University for the twelve months ending June 30, 1919. With it are united the reports of the Treasurer and the Librarian.

FINANCES

Despite the adverse war conditions the year was marked by a financial progress beyond our expectations.

The annual collection to date amounts to \$99,211.83, about the equivalent of last year's collection. From His Eminence Cardinal Gibbons the University has received for investment the princely gift of \$60,000, of which sum \$50,000 represents the donation made to him by the churches of his diocese on the occasion of his Golden Jubilee. Cardinal Gibbons also donated to the new Gymnasium the sum of \$35,000. From the estate of John B. Manning, Esq., of New York, the University received the sum of \$50,000 for ecclesiastical education. Rev. John Jennette, of Omaha, Nebr., left by will the sum of \$5,000 for an ecclesiastical scholarship in favor of the Diocese of Omaha. Mr. George C. Jenkins of Baltimore, donated to Cardinal Gibbons the sum of \$5,000 for the General Endowment Fund. From Mrs. Liliose Du Brul, of Cincinnati, we received the sum of \$5,000 as an endowment for the purchase of books in favor of the Department of Political Economy, and from the estate of Michael Donlon, of Nebraska, the sum of \$3,518.40, for the purchase of books in favor of the Department of Celtic Languages and Literatures. From the estate of Rev. F. G. Lentz, of Sheffield, Ill., was received a bequest of \$2,369.49. An anonymous benefactor founded an ecclesiastical scholarship of the value of \$10,000, and from the estates of Mrs. Catherine Paris, of New Hampshire, and Miss Catharine Sullivan, of Boston, was received, respectively, the sum of \$750. Mr. Edward Cudahy, of Chicago, donated \$25,000 toward a new library building. Mr. George L. Duval, of New York, donated the sum of \$500, and from the Ancient Order of Hibernians was received a donation of \$750 toward additional support of the Gaelic Chair. Generous donations were also made to the National Shrine and to the new Gymnasium, which will be acknowledged in due time and place. The total estate of

the University, in land, buildings, and endowment, amounts to \$4,622,-504.24.

TEACHING STAFF

The professors and instructors of the University numbered this year seventy-five, twenty-one full professors, fifteen associate professors, and thirty-nine instructors. The war called several from their academic duties to various important positions in the army or navy service, and their patriotic record is uniformly excellent. The teaching staff has devoted itself with praiseworthy earnestness to the academic tasks of the past year and has met with success the new problems and situations arising from the war conditions.

REGISTRATION OF STUDENTS

The male students matriculated numbered 336. The School of Theology numbered 41, the School of Law 42, the School of Philosophy 96, the School of Letters 30, and the School of Sciences 127. The Sisters College matriculated 90 students. Our Summer Schools (Washington and San Francisco) numbered 882. Sister-students, Trinity College matriculated 300 young women, and from the religious colleges came 90 students not included in the above. In all, 1,785 students enjoyed the advantages of instruction by the members of the University teaching staff. To this must be added the 439 soldier-students who made up our unit of the Students' Army Training Corps in the fall of 1918.

DEGREES AND DISSERTATIONS

In all its schools the University granted this year 134 degrees. Three doctor degrees were awarded to the following students:

DOCTOR IN CANON LAW, from the School of the Sacred Sciences:

Rev. JOSEPH CHARLES PETROVITZ, Harrisburg, Pa. Dissertation: "The New Church Law on Marriage."

DOCTOR IN SACRED THEOLOGY, from the School of the Sacred Sciences:

Rev. TIMOTHY BARTHOLOMEW MORONEY, S.S.J., Baltimore, Md. Dissertation: "The Idea of Personality."

DOCTOR OF PHILOSOPHY, from the School of Philosophy:

Rev. GEORGE JOHNSON, Toledo, Ohio. Dissertation: "The Curriculum of the Catholic Elementary School."

K. OF C. SCHOLARSHIPS

War conditions affected the number of candidates for the K. of C. scholarships and reduced considerably the number of students on this foundation. Nineteen students followed graduate courses, and did excellent work. It is hoped that several of the former K. of C. scholars will return to complete their studies. In the five years of its existence over one hundred graduate students have come on this foundation, and without exception are everywhere giving the best satisfaction. The war record of the K. of C. scholars is particularly pleasing.

BENEDICT XV AND THE UNIVERSITY

The Pontifical Letter of April 10, of this year, to the American Episcopate contains a most pleasing reference to the University. After sig-

nifying his approval of the proposed annual meeting of the American bishops, he goes on to say:

Our thoughts at this point turn naturally to the Catholic University at Washington. We have followed with joy its marvelous progress so closely related to the highest hope of your Churches, and for this our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, Our Venerable Brother, the Titular Bishop of Germanicopolis. While praising them, however, we do not forget your own energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

We are, indeed, most grateful to the Holy Father for his paternal interest in the work of the University, and we trust that it may always continue to merit the approval and encouragement of the See of Peter, to which it owes its existence and in a large measure its preservation through the first decades of its career.

THE UNIVERSITY LIBRARY

In number of acquisitions the past year has been the most prosperous in the history of our library. The total number of new books added to the library this year is 8,098, of which 6,224 volumes have come by way of donation. Among the more important donations we count the 3,572 volumes of early Americana, the gift of Rev. Arthur T. Connelly, of Roxbury, Mass., in addition to his former gift of 3,671 books and pamphlets on American and Irish history, making, in all, with other additions, a noble accession of about 8,000 volumes, all very valuable works, and many of them extremely rare and costly. Among them is a collection of town and local histories of Massachusetts, probably unequalled even in the libraries of that State. Bishop Turner, on the occasion of his departure for the See of Buffalo, donated to the University Library over 1,000 volumes on philosophy, a particularly valuable collection, containing a great number of English works on the history of philosophy and on logic. Through the generosity of Mrs. S. Fay, mother of our lamented Monsignor Fay, the library has recently received about 2,500 volumes, largely English works on the history and antiquities of the liturgy, a collection of great practical service. Mr. George Frederick, a retired architect of Baltimore, has donated, through Cardinal Gibbons, a valuable collection of 217 volumes on architecture, with prints and papers of much value. Bishop Corrigan, of Baltimore, has donated several valuable volumes, among them a bound volume, very rare, of weekly letters to the *London Tablet*, from December, 1869, to August, 1870, being a current record of the doings of the Vatican Council. Through Very Rev. Dr. Hyvernât, a collection of rare books on the history of mathematics has been obtained. We owe to the generosity of Rev. Dr. Guilday the donation of 349 volumes and to the estate of Rev. J. Perrier, of Los Angeles Diocese, a collection of 84 volumes. Dr. T. M. Chatard, of our city, has made additional donations of valuable books and periodicals, including a rare collection of articles on engineering.

BISHOP TURNER

A signal distinction has been conferred by the Holy See on the University through the nomination of Doctor William Turner, Professor of Philosophy, to be Bishop of Buffalo. While the elevation of our beloved colleague to the episcopal office removes from our teaching staff a teacher of acknowledged eminence and influence, this great sacrifice redounds to the welfare of religion, and is cheerfully accepted. Bishop Turner was consecrated by Cardinal Gibbons in the Franciscan Church at Brookland, D. C., March 30, and at his installation in Buffalo a large delegation of the University teaching staff was present.

UNIVERSITY ALUMNI DISTINCTIONS

By the elevation of Archbishop Dowling to the See of St. Paul and of Archbishop Hayes to the See of New York, the University has been greatly honored. These distinguished alumni have always sustained with affection and loyalty the hopes and ideals of the University, and we are most grateful to the Holy See for its recognition of their merits, while we offer to them and their dioceses a cordial congratulation.

GOLDEN JUBILEE OF CARDINAL GIBBONS

The Golden Jubilee of the Episcopate of the Eminent Chancellor of the University was celebrated on February 20 at the University with a remarkable participation of the American Episcopate. Cardinal O'Connell, Archbishop Cerretti, Special Envoy of the Holy See for the occasion; Archbishop Bonzano, Apostolic Delegate, and seventy archbishops and bishops, were present at the celebration; also many distinguished priests and prominent laymen. This noble event crowned fittingly the thirtieth year of the University's existence, and furnished a suitable occasion for the formal recognition by the American Hierarchy of the debt which Church and State owe to Cardinal Gibbons, and of the esteem and affection which the American Catholic clergy and people cherish for the great man who during fifty years has held aloft, amid universal admiration, the banner of religion and patriotism. The University was proud to be the scene of this great demonstration, and to express, however imperfectly, its profound gratitude to its first Chancellor whose confidence, wisdom, devotion, love, and princely generosity have been so largely responsible for its continuous growth, increasing influence, and ever wider range of service to every large Catholic interest.

DISTINGUISHED VISITORS

We owe to the Golden Jubilee of Cardinal Gibbons the visit in October of Bishop Julien of Arras and Bishop Keating of Nottingham, deputed by the French and English hierarchies respectively to represent them on the occasion of the Jubilee feasts. Monsignor Baudrillart, Rector of the Institute Catholique at Paris; Monsignor Barnes, Catholic Chaplain at Oxford, and other distinguished ecclesiastics accompanied their chiefs. Every effort was made to make their brief stay at the University a pleasant memory, and we have reason to believe that the visit of these

distinguished persons will have happy results, particularly in the closer relationship of our Catholic educational forces at home and abroad.

CATHOLIC SISTERS COLLEGE

In spite of the adverse conditions created by the war the Sisters College registered eighty-five students. The usual high degree of academic efficiency was maintained, and for the religious discipline of the Sisters and their devotion to good studies I have only praise. From all sides comes approval of the Sisters College and the good work it is doing in enabling our teaching Sisterhoods to meet the highest requirements of their calling and the local regulations. Thirty-four Sisters obtained the degree of Bachelor of Arts; nine Master of Arts, in all forty-three academic degrees.

MARTIN MALONEY CHEMICAL LABORATORY

The new Martin Maloney Chemical Laboratory has amply justified all the hopes that were centered upon it when opened. At the request of the United States Government its facilities were turned over to the Army Department on the occasion of our entry into the war, and until April of this year it has rendered continuous patriotic service of the highest character. Our unit, over four hundred, of the Students' Army Training Corps, made good use of it during the three months of its presence, and it has been greatly helpful to several hundred Sisters of the Summer School. Its equipment grows rapidly in value, and we have every reason for gratitude to the generous benefactor who made possible the several important uses to which this edifice has been put in the past year.

THE NEW GYMNASIUM

The long-awaited gymnasium is completed and will be ready for use this fall. It lacks no feature of such an edifice, and will contribute efficiently to the physical welfare of the student body. Its moral influence will also be considerable, as a social center and a common ground for the activities peculiar to the student body, and which in our time demand a certain degree of comfort, convenience, and dignity, usually set forth in a well-equipped gymnasium edifice. We owe it in great measure to His Eminence Cardinal Gibbons, whose munificent generosity made it possible to conceive the work on a large scale, and provide for the future growth of the student body. Our gratitude is also due to the Knights of Columbus who have provided the large Annex to the Gymnasium, three stories in height, and thereby secured for the large body of young soldiers on our grounds excellent recreational and amusement accommodations.

STUDENTS' ARMY TRAINING CORPS

The governmental decision to establish a Students' Army Training Corps, with the cooperation of the colleges and universities of the United States, brought about the creation at the University of a unit of the S. A. T. C. during the months of October and November. Four hundred

and thirty-nine students were inducted into military service at the University, and during those two months were subject to military discipline, while the academic discipline remained in charge of the University. The armistice brought about the demobilization of this unit and in January normal conditions of study and discipline were renewed. The war had scattered widely our student body of previous years, but we were greatly pleased to register in January 225 lay students, many of them members of the S. A. T. C. It is pleasing to add that one of our professors, Rev. Dr. Peter Guilday, was appointed one of the regional directors to inspect the academic working of the S. A. T. C. in the District of Columbia and adjoining States.

THE UNIVERSITY CHURCH

During the year the Catholic interest in our University Church has continued to grow, and today the National Shrine of the Immaculate Conception enjoys a world-wide celebrity, owing to the splendid Pontifical Letter of approval and encouragement which Our Holy Father Benedict XV sent in April, to the American Hierarchy, urging with fatherly insistence the completion at an early date of this great religious monument, inviting all American Catholics to cooperate generously in its erection, and offering as his own donation a mosaic copy of Murillo's Immaculate Conception. His words to us deserve most grateful remembrance. He says, in effect:

We make known to you also deeply We rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us not to set up an example that will lead Our hearers to contribute with pious generosity to this great work of religion, and for this reason We have resolved to ornament the high altar of this church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our command in the Vatican Mosaic Workshop, which shall be at once a proof of Our devotion toward Mary Immaculate and of Our good will toward the Catholic University. Our human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all man-

kind. It moves now along the narrow edge which separates security from ruin unless it be firmly reestablished on the basis of charity and justice.

In this respect greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief role in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempestuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic benediction, intermediary of divine graces and pledge of Our paternal good will, to you Our Beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Two generous special donations have been recently assured, each of Fifty Thousand Dollars, for specific purposes. The modest bulletin, *Salve Regina*, continues to serve the good cause, and under the able direction of Rev. Dr. Bernard A. McKenna has reached a circulation of 130,000 copies and is issued in eight numbers annually. Thus over one million copies of this religious Marian publication enter the homes of our Catholic people every year, and its influence for good must be simply incalculable. Its distribution is gratis.

SOLDIERS' REHABILITATION CAMP

Through the initiative of the National Catholic War Council a Soldiers' Rehabilitation Camp has been established on the grounds of the University, and about one hundred young soldiers receive regularly helpful instruction and training in various kinds of vocational work. The instruction is furnished partly by University teachers, and partly by government instructors, and all expenses are paid by the Government. A large building is in process of erection behind McMahon Hall, which will accommodate these young soldiers, and two convenient temporary edifices are also planned which will furnish the needed laboratories, classrooms, etc.

WAR RECORD OF THE UNIVERSITY

The University has good reason to be proud of its war record from the very day of the declaration of war, when it offered itself, professors, buildings and equipment to President Wilson. Over 800 of its lay students entered the Army or Navy, and of these, thirteen laid down their lives for their country. Some fifty of our ecclesiastical graduates served as chaplains, some with great distinction. The proportion of our young men who became officers was abnormal. At an early date the University turned over to the Government Gibbons Hall and Albert Hall, at the request of the Paymaster General of the Navy, who established in them at once a navy school for the intensive training of young paymasters for the pressing needs of the transport service. About 600 young officers, college and university graduates, obtained commissions in this school. The Maloney Chemical Laboratory, with its fine equipment, was also placed at the disposal of the Government, which installed there a large force of distinguished chemists whose discoveries contributed substantially to the winning of the war. Our unit of the

Students' Army Training Corps was a very large one, numbering at its opening about five hundred. The University subscribed generously to the Liberty Loan, at every call, both itself and its professors and students, while several members of its teaching staff were called to positions of great confidence in the government service.

NECROLOGY

Our Board of Trustees has lost two devoted and loyal members in the persons of John Cardinal Farley and Mr. Thomas Kearns. Cardinal Farley was one of the original Board of Trustees, cooperated heartily from the beginning in the foundation of the University, and courageously and generously advocated its cause on all occasions. Mr. Thomas Kearns has left the memory of a generous benefactor of the Catholic Church in Utah. Despite the long distance, he seldom failed in attendance at the Board meetings, and was deeply interested in the growth and success of the University.

DISCIPLINE

The discipline of our students has been praiseworthy, particularly in view of the disturbed conditions of the time, the draft and the war affecting seriously the academic youth of the whole country. The first trimester brought with it the peculiar conditions and circumstances of the Students' Army Training Corps, and during this period the discipline of our lay students was entirely military. With the resumption in January of the regular academic life of our lay youth, normal conditions of discipline returned and with very few exceptions the conduct of the student body was praiseworthy.

NEEDS OF THE UNIVERSITY

The continuous growth of the University compels us to consider the erection of necessary edifices. A new Library Building is our most imperative need. Over 120,000 volumes are now stored in cramped and obscure quarters, without decent facilities of use, to the great detriment of good studies.

It is hoped that the time is not far distant when a noble Library Building will grace the campus and throw open, not only to our professors and students, but to many outsiders, the treasures of our great collection of books. We need very badly a new edifice for Physics and Mechanics, by reason of their rapid development, and because the space occupied by these departments in McMahon Hall is urgently needed for other purposes. The Department of Biology has long needed its own building, likewise the Department of Civil Engineering and Architecture. All these departments are now crowded with students, and with increasing equipment. On the other hand, large and commodious buildings invite students and present higher learning under the most favorable auspices. Modern sciences call forcibly for sufficient room and generous equipment in the way of teaching, but, on the other hand, the moneys invested in these edifices return a marvelous interest. Our most immediate need, however, is more Residence Halls. The four already built are crowded,

and each year many students are lost to us from lack of accommodation—this year about one hundred—parents insisting in most cases that the young man be provided with a room on the University grounds. As it seems very probable that within the next decade we shall have a thousand lay students or more, it would seem proper to consider at once the erection of one or more Residence Halls, in the interest of Catholic youth, who may otherwise drift away to non-Catholic centers of learning where their faith will naturally be imperilled.

* THOMAS J. SHAHAN,
Rector of the Catholic University.

OUR LIBRARY REPORT

June 1, 1919.

RIGHT REVEREND AND DEAR RECTOR:

I have the honor to submit the report for the Library for the year beginning with June 1, 1918, and ending with May 31, 1919.

It is with mingled feelings of regret and joy that I speak of the loss of Dr. Turner as Librarian. The members of the Library staff keenly feel the absence of his kindly personality, but at the same time they are happy for the honor that has been bestowed upon him by his elevation to the episcopacy and would add their sincere "ad multos annos!" to the good wishes of his many friends.

Considering most unfavorable conditions of the past year as inevitable consequences of the war and epidemics, the year of 1918-19 may be looked upon as one of the most prosperous years in the history of the Library as far as acquisitions are concerned. The total number of acquisitions is 8,098. They were obtained as follows:

Gifts	6,224 vols.
Dissertations	106 vols.
U. S. Government publications	44 vols.
State publications	13 vols.
Purchases	477 vols.
Bindery	333 vols.
Miscellaneous	901 vols.

Total 8,098 vols.

The total number of books now in the Library is 122,289. This does not include the law books which have come in within the last two years.

Gifts: Among the gifts special mention is to be made of the 3,572 volumes of early Americana added by the Rev. Arthur T. Connolly, of Boston, Mass., to the 3,671 books and pamphlets on American and Irish history presented by him in previous years. This is one of the most complete and unique collections of early Americana and Hibernica. In this year's gift, besides some very rare books, there is a collection of town histories of the State of Massachusetts, probably unsurpassed in any other library.

Another most valuable gift to the Library is that of Bishop Turner. Of the 1,001 volumes in this collection the greatest part is on philosophy. There are also some very good works in literature, on education, and thirty-four volumes on gardening, particularly on the cultivation of roses. The gift of a splendid library of 2,500 volumes on religion and English literature, bequeathed by Mgr. Fay, a former member of our faculty, is also deserving of special notice. Mr. Frederick, of Baltimore, has presented a very fine collection of 217 volumes on architecture. A rare volume of "The Vatican": a weekly record of the council, December, 1869, to August, 1870, was given by Bishop Corrigan. Through Rev. Dr. Hyvernat, the Library obtained a gift of rare books on the history of mathematics.

Other noteworthy gifts are:

Bishop Shahan	21 vols.
Rev. Dr. Peter Guilday.....	349 vols.
Rev. Dr. Abel Gabert	64 vols.
Dr. Joseph Dunn	16 vols.
Dr. John Ulrich	4 vols.
Rev. J. Perrier	84 vols.
Rev. J. Egan	18 vols.
Mr. Jos. Burg	92 vols.
Miss McShane	69 vols.
Carnegie Institute	15 vols.
Carnegie Endowment	17 vols.
Dr. T. M. Chatard	15 vols.

(Also odd number of periodicals and a rare collection of articles on engineering.)

Mrs. F. W. Dickins	13 vols.
Rev. Henry Noon	7 vols.
Mr. Wm. S. McLaughlin	4 vols.
Rev. Jos. Kelly	2 vols.

Dissertations:

Bryn Mawr	2 vols.
Columbia University	23 vols.
Cornell University	40 vols.
Leland Stanford	3 vols.
Ohio State University	4 vols.
Princeton University	11 vols.
University of California	3 vols.
University of Illinois	15 vols.
University of Michigan	3 vols.
Yale University	2 vols.

Periodicals: There are at present 663 titles on our list of periodicals. Of these, 304 titles include such periodicals whose publication has been discontinued or of which there are only a few volumes in the Library. Of the other 359 periodicals 250 are received by purchase and 109 by exchange. I regret to report in this connection that owing to the war

a number of very good German periodicals are incomplete and there is little hope that they may ever be completed, though all possible efforts have been made to that end.

Endowments: Through the good-will and generosity of friends of the University Library has been especially fortunate in endowments. They are as follows:

Economics

Mrs. Liliose Du Brul, Cincinnati, Ohio \$5,000

Celtic

Mr. Michael Donlon, Lincoln, Nebr. 3,500

Marian Theology and History

Mr. George H. Duval, New York 5,000

American History

Knights of Columbus 4,000

Total \$17,500

We are deeply indebted to these benefactors of the University for this beginning of a fund from which the Library may draw for the purchasing of necessary books, and earnestly hope that it will increase in order to meet the growing needs of other Departments than those mentioned above.

Of the 8,098 volumes of acquisitions 3,921 volumes have been accessioned, catalogued and classified. For want of space a great deal of time was spent in shifting practically the whole library in order that these books might be put into their proper places as far as was possible to do so. Besides other routine work the dictionary catalogue has been nearly completed. During the year 27,434 cards have been added to it, which makes a total of 88,330 cards now in the catalog. While doing this work attention is being paid to bring out bibliographies wherever found. Special cards are made for these and they are filed in a separate catalog.

Interlibrary loans: The number of applications by both professors and students for interlibrary loans is growing every year. The Library in turn has loaned books to other institutions. Also many inquiries are answered by mail.

The great need of larger quarters has been mentioned in previous reports and is more apparent now. In fact, there will be no room at all to accommodate any acquisitions that the Library may make next year, even if the number should be smaller than that of this year.

Very respectfully yours,

JOSEPH SCHNEIDER,
Asst. Librarian.

TITLES OF OUR LADY¹

BY REV. EDWARD F. MURPHY, S.S.J.

One winter's night, two thousand years ago, Heaven mystically met earth, and a new era dawned. Under the stars, in the "fortifications of rocks," as foretold by Isaias, while nature was wrapped from its fevered processes in a velvet hush, the supreme pledge of the ages was redeemed. A virgin brought forth without pain the Joy of the World. A Hebrew maiden merited the most remarkable title in the annals of the daughters of Eve—Mother of God.

The story of this most privileged of creatures is an Oriental tale, rich and warm in tone and color. To touch it is to be turned into a poet. The "honey of Engaddi" lies in the theme, and a fragrance breathes through and from it. None so fair as she whom Beauty Itself found so! The Christian imagination has ever been stirred by Mary's person and part in the mystery of the Incarnation. This largely explains the long list of her titles.

It was not until June 22, of the year 431 at the Council of Ephesus, that Our Lady's foremost characterization, Mother of God, was solemnly ratified. But even previously her unique place in Catholic devotion was fixed; and since then it has been as constant as the north star in the sky, which her name seems, to Aquinas, to suggest.

The name Mary itself is of much significance. In the Syriac it symbolizes "mistress," or "sovereign." Such indeed was she who crushed the head of the serpent and arose in purity and privilege above the human race, shining in grace and favor with God and man. But Catholic piety, if not scholarship, has seen in the Hebrew version of this designation the fair figure "Star of the Sea." And, as St. Bernard is impressed, no title could be more appropriate or expressive of Our Lady's eminence in Christian life and thought; for she is indeed as a brilliant heavenly body glimmering over the vast and stormy sea of life. Her light is a protection and direction. Near to God, Who made the chaste blood of her arteries His Own, she infallibly leads to Him. Dear to Him, she cannot but obtain from Him aids and safeguards for those who are dear to her.

In admiration of Mary's character and prerogatives, the Fathers of the Church seldom spoke of her save from the fulness of their fervor, considering no language too lovely to depict the loveliest of creatures. Nor, indeed, were they seriously opposed to the elegancies of diction. Pagan Philosophy in the Neo-Platonic era, was wrested to the service of Christian truth; so, in a measure, was pagan eloquence employed for a presentation of Christian beauty—a procedure which Saint Jerome is said whimsically to have called "cutting off the head of Goliath with his own sword." Holy Writ, too, was not without an invitation to the use of rhetoric. Saint John Chrysostom saw the sacred book as "full of diamonds and pearls." The Canticle of Canticles, for example, shimmered in sheerest poetic appeal. What with a biblical warrant and example behind them, therefore; with the graces of

¹ Paper read at the Immaculate Conception Day Concert, December 8, 1919, Divinity Hall, Catholic University of America.

pagan poesy around them; with the urge of a great sentiment within them; and with the fairest subject of the Christian age before them; the Fathers expressed an appreciation of Mary, the Mother of God, which for warmth and glow would perhaps appear somewhat exotic to our more practical and less lofty period. Saint Gregory of Neo-Cæsarea, mighty thaumaturgos, melts in contemplation of the maiden-mother, and, from the depths of his affection, calls her "Source of light," and "Immaculate flower of life." Saint Ephraem, thrilled by her vision in his solitude, described her as "My lady most holy, all-pure, all-immaculate, all-stainless, all-undefiled, all-incorrupt, all-inviolable," "The spotless robe of Him Who clothes Himself with light as with a garment," "A flower unfading," "Purple woven by God," and "A golden censer exhaling sweetest perfumes." Saint Epiphanius magnificently styles her, "A spiritual ocean containing the celestial pearl." Saint Gregory the Great, to whom some scholars ascribe our Litany of Loretto (though, it would seem, with insufficient warrant), beholds her as "A high mountain reaching above the celestial choirs and approaching even the throne of the divinity." Saint Cyril of Alexandria, vigorous champion of the divine maternity, appraises her as "The inextinguishable lamp which brought forth the Sun of Justice."

In the night of the eighth century, Alcuin, of the court of Charlemagne, is heard chanting his ardent praises of Mary as "The life of Heaven," "The flower of the field," and "The lily of the World." And in the heyday of the Renaissance, Erasmus raises his voice, exhausting similes in his assertion that Our Lady surpassed the brilliance of the dawn, the mild beam of the moon, the purity of the fresh-blown lily, the value of the ruby, the radiance of the rose, the whiteness of mountain-snow, the chastity of angels.

These quotations are only indications of the wealth of eloquence and ardor which Mary inspired from the start. Probably it is to this accumulated opulence of conception and expression that our Litany of the Blessed Virgin owes its origin. It seems to have grown chiefly out of the Marian beauties of the Fathers. We know nothing definite in the matter; which indicates that each title was added in turn, as beads to a rosary. The whole was well-nigh complete by the time of the zenith of the Renaissance. Mayhap, too, it was the purer, Christian hand of that momentous enterprise which searched the field of the Fathers and culled some of the choicest concepts, with which either to wreath or to perfect the garland of Mary's praises. Holy Mother Church smiled her approval on this beauteous collection of titles in the year 1587; and since then the Litany has satisfied the love and the lips of all Catholics as one of the noblest tributes to the great cooperatrix in the world's redemption.

It is as much on the foundation of the Immaculate Conception as on that of the Divine Maternity that Mary's unique titles arise. A woman destined from Eden to save the world, by bearing into it the Master of it, could be no ordinary creature. Special qualification should be hers to prepare her for the most amazing of purposes, the Messianic Motherhood. So impressed were the Eastern Christians in this regard that we find them, from the sixth century, celebrating with much pomp in Constantinople the Feast of the Immaculate Conception. Originally, the inner meaning of the Feast, however, was not so clear to the Orientals as it is to us; for the Feast of Saint John's conception was also celebrated by them, perhaps, on a parity of importance. And while the Greek Fathers doubtless believed in Mary's

immunity from sin, they are not on record as discussors of her Immaculate Conception.

The general honoring of Our Lady's great moral distinction came much later in the West and was not unattended with difficulty. In medieval times, some of the keenest intellects demurred, and the doctrine of the Immaculate Conception declined. Yet what appeared as a cloud to these soaring intelligences, was apprehended as a fact by simpler minds that followed. When the Middle Age turned its ear to the Patristic Period, it could not but be convinced. Not that dissenting notes, however, were lacking among the Fathers. Some of them had encountered the very obstacle which presented itself to the scholastic brain: how could Mary have been saved, had she not sinned? And their efforts to find notes in her crystal-clear life appear strained to us, with our blessed enlightenment in the matter. Saint Basil thought that the sword which Simeon prophesied was perhaps a doubt which pierced Mary's heart. Saint John Chrysostom suggested that she was guilty of ambition in unduly obtruding herself at Capharnaum. But neither of these sins, had they been actual, would have affected her chaste conception. And, on the other hand, patristic passages proclaiming her singular purity were overwhelming. Their manifest rhetoric was no stigma; truth is none the less truth because it gleams with beauty. Such maintenances as St. Cyprian's that the Blessed Virgin was similar to us in nature, but not in sin, and such comparisons as that of Saint Ambrose who likens her to a luminous stem neither scarred by the knot of original sin nor covered with the bark of actual, must have been potent in turning the thought of the Schoolmen in the right direction. The Franciscans championed the doctrine in the Immaculate Conception so earnestly that they won over to enthusiasm for it not only the mass of the medieval faithful, but also scholars. The Sorbonne of Paris required of its candidates for the doctorate to pledge themselves to promote the pious belief; which measure was echoed by Mayence, Cologne, Salamanca, Naples, etc. Most of the Orders lent the weight of their learning, more than counterbalancing the negative arguments.

And thus the concept grew clearer, like a star disengaging itself from a cloud, until, on the 8th of December, 1854, His Holiness Pius IX in the constitution *Ineffabilis Deus*, pronounced and defined that "the Blessed Virgin Mary, in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin." Thus the unique title "Immaculate" was vindicated for all time in its application to the Mother of Our Savior.

The story of Our Lady is, as her titles, at once simple and sublime. Her appellations are audible rhetoric; her life, we may say, was visible rhetoric. Obedient in the Annunciation, when she did not understand; meek in her espousals, when she was misunderstood; tender in her maternity when, the night of the nativity, she wrapped the Child in swaddling clothes, her fingers trembling, her eyes sparkling, her heart quivering with love for Love incarnate; self-effacing in her wifehood and motherhood, living only in the lives of her loved ones; heroic in her tragedy when, others fleeing, she stood at the foot of the cross!

Penelope's gentle role in the Odyssey has always been esteemed as a classic example of "the strength and beauty of a woman's devotion." In the *Divina Comedia*, Beatrice's pale charm rests as a gem in the worthy setting

of its own radiance. But of incomparably superior appeal is Mary's part in the epic of Christ, conceived by Love and couched with blood. It was but worthy and just that poetic appraisals, compressed into titles, should cluster like ingots of gold about the memory of the world's most gracious heroine.

The last event in the career of Our Lady was as the first. It fired men's imagination and hence inspired some of the brightest titles in the glittering array. Her death is believed to have been as immaculate as her birth. The Catholic mind has never tired of trying to grasp the holy scene of her "awakening from the dream of life," supplying from fancy and fitness what is lacking in the record of fact. Juvenel, patriarch of Constantinople, who lived in the fifth century, declared that for three days angels made melody over the resting place of their queen. (What a pity that the shadow of "the golden age of apocryphal literature" must rest on such graceful beliefs!) And, when the tomb was opened, the flowers were still fresh on which Mary's body had lain, but her white linen shroud and a subtle fragrance alone remained. Heavenly hands had borne this Tabernacle of earth's purest soul, this vessel of singular devotion in which the Word was made flesh, to the realm of the perfect. And as she was elevated to her reward, body and soul, no doubt the divine words of the Psalmist chimed in her hearing from the lips of her Son and Savior: "Winter is passed, the rain is over and gone, arise my love and come," "Come my dove, my unblemished one." "Come from Libanus and be crowned." Heaven had claimed all of her who had borne the Author of all, to honor all forever!

The Immaculate Conception, the Incarnation, the Assumption; Immaculate, Mother, Queen—on these great facts and titles rest Mary's claim to veneration, which has been always recognized in Christian history and is crystallized in the Catholic Litany. Her praises are epitomized and her titles are summarized when it is reverently recognized that she was the Mystical Rose whose root was purity, whose stem was beauty, and whose glossom was *Jesus*.

CAUSA NOSTRAE LAETITIAE¹

BY REV. E. M. BETOWSKI

In gladsome May
 When April's tears were wiped away
 We sang a sylvan song in honor of our holy Queen,
 And she with kind, maternal ears
 Hearkened to all our childlike cheers
 And overlooked the limping line
 To hear, not discord, but the fine,
 Soft music of some angel's evening song
 That wandered out of heaven and, ere long,
 Growing weary of its exile,
 Tried to start
 An echo of its lyric love within a human heart.

¹ Poem read at the Immaculate Conception Day Concert, December 8, 1919, Divinity Hall, Catholic University of America.

And in December
 We still remember
 The tripping votive verse we sang in May;
 "It will not do to sing it now
 With ice and snow soon on the bough,"
 We say.
 And yet, the shivering, homeless song
 Knocks at our heart the whole day long
 And pleads in tender, orphan style,
 To dwell with us a little while,
 Saying:
 "Should love for Mary still remain
 To guard the young year's light refrain,
 Though cold, gaunt winter blow and smart,
 'Twill still be springtime in the heart."
 And so we sing
 Once more the little vagrant song of spring:

Hail, Virgin Mother,
 Than whom no other
 Stands closer to the Maker's throne,
 The flowered shimmer
 Of May grows dimmer
 Against thy purity full-blown.

On branches swinging
 The birds are singing
 The melodies of crystal streams,
 Resounding faintly,
 The music saintly,
 With which thy heart unsullied teems.

The sun glows brightly,
 And spring spreads lightly
 Her sunshine warm in drowsy dale,
 But thou art sending
 Warmth without ending
 To dwellers of this tear-stained vale.

And all the riot
 Of spring grows quiet
 When faithfully thy children pray,
 While breezes nightly
 Are lifted lightly
 Their "Macula non est in te."

This is our song, oh Virgin, purest maid,
 Only a fading wreath of fleeting rhyme,
 Woven by clumsy fingers to be laid
 As token of our love at festal time.
 Pray, take it, dearest Mother,

And if thine eyes can there discern
But one small bloom of love whose breath may earn
The name of supplication,
As envoy of us all who honor thee tonight,
Stand thou within thy Son's celestial light
And utter there,
For each of us, our fervent Christmas prayer:

Dear Jesus, make my heart a humble place
And be Thou there reborn;
And over it let shine the star of grace,
That ere the coming morn
Of endless day arrives, some light may guide
My wandering thoughts that stray
Like sheep upon life's dreary mountain-side.
Let heaven's music play
So loud, that some seraphic song may greet
My deafened ears of clay,
And sing to me, in rhythmic accents sweet,
My Saviour's Natal Day!
Or, if I dwell not in a favored place,
Lord, call me from afar
Across my desert days, that I may trace
The shining of Thy Star
And journey joyfully to wisely bring
That perfumed, golden toll
That measures more than any earthly thing—
My one, immortal soul!

TRIBUTE TO THE LATE BISHOP GARRIGAN

At the funeral of Bishop Garrigan, in Sioux City, October 20, 1919, Archbishop Keane, of Dubuque, paid the following tribute to the former Vice-Rector of the Catholic University:

When the Catholic University of America was opened in 1889, Bishop Garrigan was made Vice-Rector, and was associated with Archbishop Keane, then Rector and later my predecessor in the see of Dubuque. The records of his service of the University during the difficult days of its beginning show the force, the practical wisdom, the disinterested consecration that remained as characteristics throughout the days of his long and saintly life. The duties of his position as Vice-Rector of the University exhausted neither his sympathy nor his energies. He interested himself in the foundation of Trinity College and became perhaps the strongest figure in shaping its plans and carrying them to their happy realization. The remarkable success of the college, the great rôle that it has taken in the life of Catholic womanhood of the United States, gives adequate proof of his wisdom, and places us forever in his debt.

When the Archbishop of Dubuque asked for a division of his archdiocese and creation of a diocese at Sioux City, Dr. Garrigan was chosen as first bishop. He came to a new section of the country, to a people marked by splendid standards of citizenship and faith. His power of judgment was shown in the remarkable way in which he entered into our western life. His courage, judgment and devotions are shown in the organization and development of the Diocese of Sioux City. Your knowledge of the spiritual devotion and forcefulness of Bishop Garrigan enables you to measure the quality of the service he ren-

dered to Church and country here. He has been called to his reward, but he leaves us a diocese completely equipped, thoroughly organized, and its young life is already based on wholesome spiritual traditions that leave nothing to be desired.

Bishop Garrigan was a priest of the old school. He was one of that body of men that gained confidence for the priesthood in the United States and reflected honor upon the Church. The ideals which he loved were those of the Good Shepherd. He was always faithful to the first choice of his heart. He remained a priest while carrying the staff of a bishop. His ideals were noble and powerful because he took them from his faith. He loved the best in others because his heart was in Christ. He achieved much because he gave himself without reserve for his flock. He served not through constraint but willingly; not for filthy lucre's sake, but voluntarily. The world is better for his long years of unselfish service. Sioux City owes a lasting debt to God for having had Bishop Garrigan as its first bishop. His memory will endure, his name will be held in reverence and his spirit will be a power among you for all your days.

The providential designs of God appear at first glance to have localized the Church when its government was fixed in Rome. The Church, however, has always recognized and insisted upon the duties of laymen, priests and bishops to devote themselves wholeheartedly to the interests of the country in which they live. The Church insists with stern emphasis that her children be religiously patriotic. She tells us that we must serve and love country from a motive of religious obedience. She urges us by her authority and example to cooperate to the utmost in sustaining the spirit of our country, in upbuilding its character and strengthening its institutions. We gather together under our country's flag and thank God for the privileges of citizenship. This conviction of duty in the obligations of citizenship was outstanding in the life of Bishop Garrigan. He was sincere, alert and disinterested in devotion to his country and to his city. He was a splendid bishop in the Church of God. He was a model citizen in this country. He will be remembered in both Church and country as a splendid type of man, citizen, priest and bishop. May he rest in peace. Farewell, Bishop Garrigan!

UNIVERSITY NOTES

Trinity College.—An unusually large enrollment at Trinity College this year seems to indicate a growing interest in the higher education of Catholic women. The number of students registered for the year 1919-1920 is 347, including about 30 day students. The usual courses of study are supplemented from time to time by interesting lectures on historical, literary, and other subjects. Recently the students spent an enjoyable evening in hearing the celebrated John Ayscough lecture on "Books and Friends." The lecture was prelude by vocal selections from Mr. Frank Drew, nephew of the renowned author. Among other speakers who visited the college were Dr. Thos. B. Lawler, whose illustrated lecture on India proved instructive as well as entertaining. At the invitation of the College the National Catholic War Council also presented a motion picture review of American Catholics in the War and Reconstruction. This review epitomized the patriotic services of the hierarchy, the clergy, and twenty million Catholics during the war and since the signing of the armistice. A large representation of members of the Catholic National War Council was present, and among the distinguished guests were Archbishop Hanna of San Francisco, Archbishop Dowling of St. Paul, Bishop Muldoon of Rockport, Ill., Bishop Shahan of the Catholic University, Bishop Schrembs of Toledo, the Rev. John Burke, C.S.P., and Michael Williams.

One of the most flourishing activities of the College is the Wekanduit Bureau of the Foreign Mission Society. Under the auspices of this society Father Chan, a native Chinese priest of the Society of Jesus, addressed a large number of students in the college auditorium. Father Chan spoke with

enthusiasm on the condition of the Church in China and drew a striking parallel between the work of Protestants and Catholics in their efforts to evangelize the country. The Catholics have only 2,267 priests in the field, while the Protestants have 25,000 missionaries. Many of his slides showed the substantial churches with which the Protestants have dotted the country. Not the least enjoyable part of the evening was the Chinese music played on the victrola. Father Chan's lecture left the students with a spirit of deepened interest in the missions. The Wekanduit Bureau is the branch which raises money for the missions by the performance of personal services. The members were much encouraged by a letter of thanks written in Chinese script by the little girl they have purchased in China. The child is about seven years of age and was baptized Marie Julie Wekanduit. An accompanying letter of acknowledgment was received also from the Sister in charge.

The vigor of this society, together with the Christ Child and other religious societies, side by side with the social activities of the College, is gratifying to the many who are interested in the truly Catholic spirit of the training of the students.

Capuchin College of St. Francis.—The Rev. Ignatius Weisbruck, O.M. Cap., has been transferred to Hays, Ellis Co., Kans. His successor as Superior is the Rev. Agatho Rolf, O.M. Cap. The following Reverend Fathers are pursuing courses at the Catholic University: Rev. Cornelius Pekari, O.M. Cap., of St. Fidelis College, Herman, Pa., in the Department of Science; the Rev. Pius Kaelin, formerly Lector of Philosophy at the Capuchin Seminary, Victoria, Kans.; and the Rev. Robert Meis, O.M. Cap., in the Department of Theology; the Rev. Edwin Dorzweiler, O.M. Cap., in the Department of Philosophy. The Rt. Rev. P. S. Walleser, Capuchin Bishop of the Caroline and Mariana Islands, is making his home with his brethren at the College, having been expelled from the islands by the Japanese in the course of the war.

The Rev. Joseph Lynch Early, a well-known priest of Boston, has joined the Foreign Mission Society of America at Maryknoll. Father Early is a graduate of the Catholic University of America and is numbered among the most brilliant alumni of the Faculty of Theology.

The "Annals of Medical History" (Vol. I, p. 325) contain the following high encomium for Sister Mary Rosaria's doctoral dissertation, *The Nurse in Greek Life*:

This is a beautiful piece of synthetic work. What purports to be a dissertation in classical philology is, for the physician at least, a most fascinating study of the cultural history of Greek pediatrics.

On the textual side, admirable analyses of the Hippocratic and post-Hippocratic pediatrics have been made by Kroner, Troitzky and others, but this is the first extensive handling of the present theme. Hitherto the subject has only been adumbrated in such things as the section on *Kinderpflege*, in Sudhoff's *Catalogue of the Dresden Hygienic Exhibition* (1911, pp. 138-144) or the charming pages in J. P. Mahaffy's *Social Life in Greece from Homer to Menander* (London, 1913, 29-31, 163-168). Sister Mary Rosaria builds up the whole cultural scheme of Hellenistic pediatrics from citations from the poets, dramatists, orators, philosophers and physicians of classical antiquity.

The poetic citations—particularly the lullabies from Theocritus, Simonides, Sophocles and Euripides) are beautiful, and we can only regret that our authoress, who commands a literary style of such pleasing simplicity, has chosen to give them only in the Greek. In an essay intended, in the first instance, for Greek scholars, this was natural and to be expected. But this is a work which can hardly be bettered of its kind, one which will be in demand among professional pediatricists and students of medical history, and no great amount of forecast would be required to predict a second edition.

Our Museum.—Our Museum has been the recipient of several valuable donations which will be described at more length in a future number but which we wish to present to the readers of the BULLETIN without delay.

Rev. Wm. J. Stewart of New York has donated a large collection of medals of the greatest value. The collection contains: Sixty-four papal medals in which all the Popes since Innocent VII are represented, except five; eighteen Peace and Friendship medals, struck to commemorate the treaties between the United States and the Indians; six Presidential medals; three Congressional medals; twelve medals in honor of the naval victories during the War of 1812; ten other American medals; twenty-two miscellaneous medals among which one commemorating the peace of Ryswick, 1697. Besides, Rev. Father Stewart gave to our library some very valuable and artistic books and pamphlets.

Our good friend, Rev. A. T. Connolly of Boston, who has been so generous towards the University in the past, has again added to his numerous and rare collections. We have the pleasure to acknowledge several hundreds of reproductions of masterpieces, engravings, prints and autographs; among the latter are to be found many letters of the former Bishops of the U. S. as well as of many prominent laymen, *e. g.*, Daniel O'Connell. Father Connolly has recently sent a beautiful cabinet, style Louis XV, which will be used for exhibiting some of his collections.

An object which will attract the attention of our visitors is a Japanese signboard bearing an edict of proscription against the Christians. It will be remembered that in the seventeenth century, Christianity was absolutely banished from Japan, and signboards to that effect were erected all over the country. These were still in existence when foreigners were admitted in Japan, 1858, and were completely removed only after the edict of March 22, 1873. The signboard now in the Museum was discovered by a Christian of Kobe and Father Perrin offered it for sale in a letter to Prof. Hyvernaut. The Right Rev. Rector, through Msgr. Freri of the Propagation of Faith, sent the required sum and secured this rare specimen for the University. Father Perrin entrusted the relic to Captain Hayashi of the steamer *Toyohashi Maru*, a personal friend and a Catholic, who brought it to New York. There the Curator of the Museum received it and took it to Washington. It is interesting to note that it dates from the year 1682 and is one of the oldest known. The transliteration as well as translation were sent by Father Perrin. The document tells how the Christian religion is forbidden and promises various rewards to the informers against priests, brothers, etc., and threatens punishments against those who do not make known the existence of Christians to the authorities. The signboard is about 40 by 16 inches.

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CONTENTS

CHRONOLOGY OF THE CATHOLIC UNIVERSITY OF AMERICA 1866-1919.....	21
NATIONAL SHRINE OF THE IMMACULATE CONCEPTION AT WASHINGTON, D. C.....	30
REVEREND THOMAS J. DORAN.....	32
MAURICE P. DORAN	33
PROVISIONAL LIST OF LAY STUDENTS AT THE UNIVERSITY, 1919-1920.....	34

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WRITINGS ON THE CATHOLIC UNIVERSITY OF AMERICA

(Compiled by REV. PETER GUILDAY, PH.D.)

At the end of his discourse, *Do We Need a Catholic University?*, delivered on the occasion of Bishop Conaty's consecration, Baltimore, November 24, 1901, the present Rector, Bishop Shahan, has appended a partial bibliography on the Catholic University of America. Much was written on the project of its foundation not only between the Second Plenary Council of Baltimore in 1866 and its actual foundation in 1889, but also since that time down to the present. A list of these bibliographical items is valuable for the future historian of the University, and we publish here a partial list of such writings down to the present date.

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THE ANNUAL ORATORICAL CONTEST

The Annual Oratorical Contest of the Shahan Debating Society was held on February 27, 1920. Mr. Warren Charles Maxwell, '22, was chairman. Those participating were: Messrs. Vincent D. Glynn, '21, who received the first prize; Louis R. Theobald, '22, who received the second prize; David F. Widmayer, '20, and Joseph F. Kelly, '22. The judges of the contest were: Very Rev. Edward G. Fitzgerald, O.P., Senator Ashurst, of Arizona, and Representative Dale, of Vermont. The essays delivered on this occasion were the following:

THE ISLE OF DESTINY

BY VINCENT D. GLYNN, '21

Rising proudly from the deep blue of the turbulent Atlantic, Hibernia, once the school and source of Christian civilization, demands the restoration of her ancient freedom.

Picture with me, my friends, the scene of a once happy land, the home of righteous men and sturdy, the sanctuary of calm, virtuous women, untouched by the profaning hand of the invading stranger. We see St. Patrick, giving to a virginal conscience its first seed of faith, the faith which entered the lists against vice, error and prejudice, and which rose unbeaten, undefiled; a faith which continues to flourish in undying youth. Columkill gathers to his breast the pure minds and hearts of a free people. Schools of learning arise under the magic touch of his inspiring presence and succeed to greatness in the hands of his followers. Brian Boru lives among his people. His genius they recognize, for they were wise and willing to be led by one worthy of their confidence. Now appeared in Ireland men preeminent in science, art and industry, the genius of the legislator, the triumph of true democracy.

During these early centuries, imbued with godly altruism, Irish crusaders traveled eastward to the darkened and war-begrimed continent, where for ages upon ages, arms and might had been the acid test of human character. Irish apostles, bearing the torch of faith, learning and freedom, tilled the ground for civilization. Ah! This was a willing exodus. Conscious of their strength, founded on freedom and justice, and fortified by faith, from Ireland moved learned and religious missionaries. These missionaries labored in a pagan world of Stygian darkness. What was the result of the Irish crusades? Show me a monastery in Western Europe and I will show you ground first touched by Gaelic effort. Show me an institution of learning, which if not founded was at least inspired by Gaelic example. In those days of Irish supremacy, the Emerald Isle was the mother of religion, the school of the sage, the upholder of liberty, freedom and justice.

Then the stranger came. This happy kingdom, long the seat of life and hope, of love and laughter, of sacrifice and service, was now to become the scene of tramping soldiery, of bitter conflict and untold suffering. A people whose passion was peace now became engaged in centuries

of strife, tragic in its injustice and dastardly in its bitterness. The ancient Celts fought desperately against the invading stranger. The world considered them heroes, but their enemy claimed they lacked religion. Cromwell said they lacked religion. His conscience told him the Irish must suffer for their sins, that they should allow their homes to be desolated righteously, their women raped religiously, their innocent, laughing babes tossed from bayonet to bayonet as sport for his religious soldiers. Thus the Irish suffered, their cities ruined, their fields sown with death, their women outraged. Ireland was trampled into the mire of desolation and crushed into the dust of sorrow. Friends, in history's panoply of human activities, can the finger of justice be directed to any people whose suffering and martyrdom equal that crucifying torture of the Irish race? Sorrows they have suffered, defeat they have tasted, but disaster through dishonor the unblemished Irish virtue shall never know.

With the parent soil yielding naught but thorns of hardship, what could these Irishmen do but turn westward to another land? Westward they came, and, woven into the sacred fabric of our nation's story, are the help, the labor and the effort of millions of Patrick's children. Barry planted the seed from whence has sprung the palm of victory at sea. Patrick Henry voiced the spirit which made a Runnymede of Yorktown. Andrew Jackson, Clarke, O'Reilly, Sherman, Sheridan—these are names enriching our history with sacred devotion and undying patriotism. Show me today a forum anywhere on this green globe where battles rage for freedom, and I will show you an Irishman leading the struggle for the rights of mankind.

Proudly rising on the rostrum of nations, Ireland, the mother of civilization, after seven centuries of brutal torture, pleads her cause. She demands the return of that national self which was hers in the days of her sires. From Avoca's vale to Connemara, from the Causeway to the Kerry Hills, from Carraunteel to Slievnamon, from Tara's towers to Bantry Bay, from every bogland, vale and mountain comes thundering forth the cry for life, liberty, justice. These are the ideals of America.

My friends, let us do our duty.

OUR GREATEST COMMONERS

BY LOUIS R. THEOBOLD, '22

There are two products of our political life who stand out unique and towering as bone of our bone and blood of our blood. Americans through and through and to the innermost fibre, root and branch and stem, they are native to American soil. These are Abraham Lincoln and Theodore Roosevelt. Of both it can be said that they were more than representatives, or even embodiments of their times; they were the living records of the best aspirations which fired the heart of their generation. Each in his day *was* his country. The biography of each is the throbbing history of the aims and activities of his time. Indeed, they were not so much the faithful expression of the popular reaching and endeavor, as the very measure of national development. There is no event of moment in the

span of their political lives but is caught up in some phrase or deed of theirs, no advance in policy or principle but in it we recognize the stride of the master spirit of the period.

Lincoln and Roosevelt were, both of them, men of great figure and compelling deeds; but these are the smallest part of them. Their careers were of epic splendor and spoke with the power of victory, but even these do not evaluate them. To the American, here are two immortals who, instead of smiting with admiring awe, set the heart aglow, for their claim is not upon our wonder but upon our love. Conquerors they were above any that have wielded a sword, for they bowed an empire of wills in gratitude and affection. Singular conquest; in this instance, "to the vanquished belong the spoils." Behold men who might have sat in judgment on kings, yet whose power and dominion are the property of the humblest of Americans.

The reason is that in the backwoodsman and the plainsman greatness was goodness, and the summit of achievement was to exalt and ennoble their fellows. If ever there were two statesmen who loved their countrymen better than pride of place, who, at the risk of personal loss, waged battle for common justice and equal rights; if ever there were two statesmen who were the public conscience of their times, they were Abraham Lincoln and Theodore Roosevelt, the greatest of commoners and the most uncommonly good of great men.

The lives of the railsplitter and the college man parallel each other in that they were documents of Americanism, in that they held the mirror up to the highest quality of citizenship, and, more particularly, in that they secured an anchor-hold on the mind and heart of Americans of every shade of political opinion. No other President has so struck our imaginations, kindled our ideals, and set vibrating the chord of personal relationship. This effect is not explained by the fact that the most democratic of chief executives, they brought to the White House the simplicity of private life. It is not accounted for on the score of that dislike of pomp and ceremony which made them so approachable. They were not merely of the people, but for the people. Heart and hand, and with every pulse-throb, they were devoted to public service. And they had faith in the intelligence and integrity of the populace, because, as Roosevelt put it, "Just when our people seem to be becoming altogether hopeless, they have a way of suddenly turning around and doing something magnificent." So it was they delighted to mingle with their fellow Americans and to be influenced by them in all that made for purer government and better citizenship. It was their homely, warm-hearted nature that captured the popular imagination. It was *our* Teddy, as well on the public stage as when saying to the grimy laborers who shrunk from shaking hands: "Boys, never mind your hands if your hearts are all right. I would be ashamed to take your votes if I were ashamed to shake your hands." It was *our* Abe, whether he struggled with grave affairs of state or tendered consolation and the thanks of the Republic to the mother of five sons who had died battling for their country.

The great boon both have conferred on us is that they performed in elevated station the most precious office of holy friendship—the bringing

out of the finest that is in us and the lifting us up to the high plane of their own worth. Sharing our life, they made it richer and more beneficial. Living, we relied upon them as upon ourselves, knowing that whatever they did, it was right and just; dead, they are the heart of our hope, the eye of our faith. To the American, whether he lead or be led, Lincoln and Roosevelt are the standard-bearers of the virtue and genius of the nation.

Lincoln and Roosevelt were *all* American, American without spot or wrinkle, without fear or reproach. But here the similarity ends and the contrast begins. They were of different types. They personified different periods of our national history. No two men could be more unlike in character and appeal. Strange, indeed, that the war President should be calm, meditative, forbearing, full of sympathy and kindness, while the peace President should be militant, volcanic, an adventurous knight errant. The railsplitter sinks into our consciousness like a benign influence, a sort of balm of gentle healing. We venerate and love him as a father. The cowboy is a racing comet, leaving a trail of fire in the mind. We cling to him as a valorous big brother. The one insinuates himself into sober thought, the other vibrates to passionate ideal. The one is the prophet who quickens conscience; the other, the warrior who stirs the blood. The difference is between the man of thought and the man of action, but yet the difference is without distinction; for each was bent in his own peculiar way on the triumph of the principle that republics live by virtue. This was their burning message which was branded into the apex of their careers. Their principle and example are alight with this teaching, as the one thing to set store by in a democracy. And they had an abiding faith in the acceptability of the message to their fellow countrymen, a faith which has been justified by results. As deep calls unto deep, so confidence stirs confidence. The best way to make a friend is to be one. The secret of the popular worship of Lincoln and Roosevelt lies precisely in their interchange of affectionate trust with the multitude, in this attitude of friend to friend. This is why they are the best beloved of our Presidents. We are proud of Washington and Jefferson. We are fond of Abe and Teddy.

That's all there is; there is no more.

— UNITY, THE HOPE OF THE FUTURE

BY DAVID F. WIDMAYER, '20

We are about to enter upon an era which the future historian might term an age of constructive synthesis. Before advancing into the realms of the future, however, let us pause for a glance at the past, so prolific in lessons for our instructive guidance. The hallowed mounds of Rhomagne, dismembered American warriors, living monuments of heroic loyalty, the grief-laden countenances of loved ones bathed in the soothing rays of the fireside, ancient towns and peaceful villages torn by the ravages of martial aggressiveness, social, industrial and political reaction broadcast in stricken areas—these constitute the propitiatory offerings that have fallen upon the altar of relentless retribution, in hope that the hand which has so grimly palled the earth with war, famine and pestilence might draw aside

the dark veil from the smiling sunshine of prosperous peace and lasting brotherhood, insured against the recurrence of gloom so deadly. Not in vain have these ineffable sacrifices in behalf of democracy been made. Not in vain have these strange events sounded the perturbed souls of men to their very depths. Despair is overwhelmed in the onrush of hope, the darkness of unbelief is absorbed in the light of faith, the viciousness of hatred is buried in the mild bosom of charity. Disruption and disintegration, so painfully descriptive of the past, are blending softly into that harmony and design upon which depends our hope for the future.

With reason do we look forward to future blessings from that most laudable of movements, weighted with tremendous significance, not only for this our own generation, but, in truth, for generations yet unborn. We see the gradual drawing together of nations in a closer bond of harmonious cooperation and united effort. The spirit of democracy is marching on. Its essence, a lasting, a permanent unity, so vital, so endowed with potent energy for our subsequent well-being, is, indeed, worthy of a far more eloquent tongue, but I trust that the generosity of my hearers and the spirit prompting this brief appeal in behalf of a visible unity among nations will partly compensate for evident deficiencies.

One need not be gifted with very penetrating intuition to discern, in some measure, the mysterious unfolding of an inevitable divine plan beneath the chaotic disturbances everywhere rampant about us. We have experience of the permanency and unity of the material world, and though dissolution may be indicative of decay, it is but the seed of new life. Higher still:

What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!

He has been made a little less than the angels: he has been crowned with glory and honor.

Yet the mightiest efforts of man's genius, his far-reaching and majestic conquests, the civilization spread abroad by his glowing zeal, the progress in government stimulated by his worthy endeavors—these all have crumbled with his withering mortal frame to lay the foundation of greater achievement. The rise and fall of mighty dynasties, flourishing empires, and kingdoms thought to be immortal, constitute, in large part, the records of history. To dust is Babylon reduced, to dust Tyre, and Egypt, and Ninevah. Not without cause did conquered Carthage draw tears from her conquerors, for mingled with victory was grief at the impending fall of Rome. Well might the defenders of democracy shed tears upon a conquered German Empire if in the overthrow of autocracy was presaged the downfall of democracy. Well might the American Republic find cause for anxiety. But no; not in vain was Yorktown; not in vain, Gettysburg; not in vain, Chateau Thierry. The American nation has well learned from the past. That long and steady progress of rise and fall, of growth and development, has culminated in a marvelous system with no equal in the phenomena of ancient and modern governments—the American form of republican democracy. Founded upon the eternal principles of unity, truth and righteousness, with a citizenship once characterized by its social, racial

and national heterogeneity, but now blended into an undying homogeneity, the United States is as lasting as the principles upon which it rests. America has ever been a beacon, shedding its beneficent rays upon storm-tossed and shipwrecked peoples in distress, offering a safe and more-than-humanly guided course to the haven of abundant prosperity to those unfortunates who will but open their eyes to her light and follow its bidding. 'Twould be useless to suggest reasons here why countless thousands, representative of every race and nation on the globe, have flocked to these welcoming shores of liberty. The reasons you know too well.

So complex in its component parts, yet so simple in the unity of its social and political life, we have within these beloved shores the concrete embodiment of that fundamental requirement of sound and stable government, a united nation of forty-eight states. How appropriate the device, "E Pluribus Unum!" What a splendid model, in the balance so delicate, yet so skillfully insured, between state sovereignty on the one hand and federal control on the other, is afforded those seeking a federation of nations, which, while safeguarding the prerogatives of national sovereignty, will, at the same time, make international jurisdiction actual and real! Would that space permitted a more lengthy discussion of those features so deserving of emulation!

In Americanism dwells the glorified democracy of ancient Athens. Yet how lifeless, how unenduring, how difficult of accomplishment will be the successful erection of a world democracy, a brotherhood of nations, without the permeation of a spirit that will insure vitality, permanence and immortal unity. Experience informs us that responsibility for the destiny of the state devolves upon the shoulders of the citizen. The grand genius of our statesmanship, the heroic patriotism of our devoted people, our industrial, political and educational institutions, which have withstood the storms of time; if they are to be lasting, if they are to lead to better things, should they not be solidified by eternal truth and justice, straightforward honesty, a thorough hope that the ideals of Americanism will yield in perfect and constructive fruition of democratic government, but, above all, an abiding faith in the benevolence of an over-ruling Providence? That sagacious determination which has succeeded laudably in uprooting the cockle of slavery in its monstrous iniquity, and the duel of military barbarism, bespeaks clearly the eradication of wild and reckless ambition, lust of unlawful gain, national and uncontrolled arrogance, desire of revenge, dishonest commercial rivalry, and unfair hostility to those of alien blood—these, too often in the past, the cause of destructive and criminal war.

Thus we hear the warning knell sounded calling the faithful daughters and loyal sons of America to hold firm against the mad onrush of the forces of violence, disruption and complete annihilation, by clinging courageously to the sacred ideals of Americanism—that Americanism which so imbues one with the spirit of democracy, a well-grounded recognition of the sanctity of the fundamental rights of every individual, white and colored, Gentile and Jew, capitalist and laborer, native-born and foreign-born—that Americanism which so fills one with pride in the fact that these are the noble ends for which America has stood for through all her trying

existence; that he is ready, if need be, to make the supreme sacrifice for the prosperity and endurance of America in realizing and perpetuating these exalted aims. We have challenged the autocracies of Europe; it is for us to prove the superiority of democracy through the right of mighty American policies.

Meanwhile, mindful of the grave responsibility enjoined upon her, our beloved country ascends the rugged heights, perfecting her leadership, that the bright day may not be far distant when, in complete triumph over the forces of national, racial and political prejudices and the enemies of constructive perfection in government, the heights shall be scaled and won for humanity and civilization. Even now we see the fair dawning of that longed-for day when an unshaken and an abiding faith in that glorious Americanism begins to broaden into the nobler vision of a god-like internationalism—

When the war drum throbs no longer,
And the battle flag is furled;
In the Parliament of Nations,
The Federation of the World.

In expectancy for the rise of that dawning splendor, may that brilliantly starred and striped standard float aloft, inspiring to the worthiness befitting so eminent a cause! May no sacrilegious hand thrust it to the dust to be trampled by the insidious enemy of duly constituted authority! May those glowing banners be found among those only whose colors harmonize in their symbolic import!

Too long has the valley's dismal night encircled. Too long have we lingered in the dark gloom. Yet, "Sursum corda!" The truth of God is marching on. May there never come a killing frost to nip these budding hopes. May the courage and equanimity, so deeply imbedded in the hearts of all true lovers of democracy, under the mature guidance of our able legislators, lead into that visible unity of international government, our hope for the future.

THE PRESERVATION OF AMERICANISM

BY JOSEPH F. KELLY, '22

The attainment of permanent peace among men has been a theme for poets, philosophers and statesmen ever since the evolution of the human race from barbarism. It has found expression in the literature of all ages and countries, in the teachings of all religions, and in the yearnings of humanity for a world free from conflict and bloodshed. These principles are vitalized by the slaughter which attends all great wars. We have just emerged from the most terrible of all conflicts. We have heard time and time again of the destruction of life, the waste of property, the heroism and sacrifice which have attended it. The Allies, finally triumphant, stand covered with the stain of battle and surrounded by the ruins of a continent. They have imposed upon the enemy their terms of reparation. Upon the background of ruined cities they have outlined a League of Nations, the first and primary function of which is to prevent future

wars. The League is sponsored by the most illustrious men of all nations, prominent in public affairs, distinguished in political and industrial life. These unite in presenting to the world earnest and disinterested assurance that the League of Nations shall bring about what all treaties of the past have been powerless to secure.

"Twas Lord Byron who once said that the "best prophet of the future is the past." Is it true that the spirit and nature of man has been so changed by the experiences of the past five years, by the sacrifice of treasure and life that he is determined to banish war from the events of the future? Are men's ambitions so dulled that the sword can be replaced by appeals to tribunals of arbitration? The situation everywhere furnishes a conclusive answer. The world is more turbulent today than before the signing of the armistice. Revolt and revolution in some parts of the world is an everyday occurrence. Strikes, riots, disregard for authority have been the story of each succeeding day. Respect for law and order in some parts of the earth has disappeared altogether. The people of no nation seem inclined to peace. The passions and discontent of men now rack the world. The past, as Lord Byron said, is the sole judge of the future. Wars cannot be avoided by any plans or leagues unless the minds of men become averse to war. The theory that men can be made merciful and moderate by treaty obligations cannot be accepted. The League of Nations, as the name implies, is international in its foundation. By the provisions of the league, internationalism is presupposed. Its features justify the inquiry whether internationalism may be relied upon to banish wars from the affairs of men. Races may be blended when enjoying equal privileges, but not otherwise. Their different religions, institutions, customs and manners are fundamental and in time will assert themselves. Racial instincts and tendencies are antidotes to internationalism. They will assert themselves with a power that no barriers can suppress. Persecution and assimilation cannot destroy them. Only by annihilation can they be disposed of; internationalism is an unattainable dream. If it were otherwise it would be a menace. Bolshevik Russia asserts the cause of internationalism. It would establish it by the annihilation of nearly every class of men. This infamous creed has proceeded along the only course by which internationalism is possible. Let us look at the facts as they really are. In the domain of trade we have reentered the same world that we left before the war interrupted its activities. The same rivalries will again conflict to secure commercial supremacy. International commerce is again the prize of nations, who will strive for it in eager competition. If the peace of the world secures a diminution of armaments, international commercial rivalry will be more intense. The nations are but individuals, each naturally and necessarily concerned first, with their own interest and welfare, and international peace becomes but secondary. To carry out the idea of the League and internationalism, the national aspirations of each individual nation must be merged into the will of a controlling authority. This is contrary to the fundamental laws of life. It inevitably means the ultimate supremacy of the most oppressive of the group. The contending elements of the League cannot co-exist. From the condition of affairs, the optimism re-

garding the establishment of permanent international relations of any sort must prove disappointing. By entering into and binding herself in the League what does America do? We shall be thrown into the midst of all the affairs of Europe. We shall have entangled ourselves with all European concerns. We shall be joined in alliance with all the nations of Europe. When America consents to dabble in the affairs of Europe she in return gives these nations the right to interfere in her own. It is not possible to meddle in the affairs of Europe without permitting Europe to interfere in ours. There is a great difference between taking a suitable part and bearing a due responsibility in world affairs and plunging the United States into every controversy which will afflict the world.

By the League America ceases to be the beacon light of liberty. She is called upon to give up that great doctrine under which she has grown and prospered, the Monroe Doctrine which was invented to prevent the occurrence of that which is now sought by European diplomats, namely, the entangling of America into all foreign disputes. It was a corollary to Washington's great neutrality policy. All true Americans have endorsed this doctrine. They may not have known its details or read of the many discussions in regard to it, but they know that it was designed to protect America against the intrigues of European diplomacy. It has lived, been efficient and respected. When the United States as is proposed by the League ceases to be the sole judge of what it means, then it disappears from history and from the earth. It is as undesirable today to have Europeans interfere in American affairs now, as it was in 1823, when this doctrine was enunciated. Without the Monroe Doctrine we would have had many struggles with European powers to save ourselves from the necessity of becoming a great military power. In the interests of internationalism it is now proposed to wipe away this American policy which has been a bulwark of peace. It is ours. It has guarded us well. Under it we have grown and prospered. Where is the justification now of leaving its interpretation to other nations. 'Twas G. Cleveland who once declared to the world "that the United States was sovereign on this continent, and its fiat was law to which it has confined its interposition." Theodore Roosevelt, just before his death, warned us, his countrymen, that "we were bound to keep ourselves so prepared that the Monroe Doctrine shall be accepted as immutable international law." One was a Democrat, the other Republican, but they were both Americans, and it is that spirit which has carried this country to victory, and which should govern us today and not the international spirit which would hand the United States over bound to obey the mandates of other nations in the name of peace. We do not mean to isolate ourselves from the rest of the world, in fact we have never liked to, except in so far as geographically we are apart and aloof from the rest of the world. But America shall be of far more value to the world and to peace by continuing to occupy the position which for twenty years since the Spanish-American war, has been ours and under which we have grown and prospered. The one great object of America is to make all its people Americans, so that they may be called upon to serve America and humanity as they have done in the recent war. But this cannot be accomplished if we contin-

ually thrust them into the quarrels and troubles of other countries. America shall be filled with political disputes and questions that are entirely foreign to us. Yet it is said that by the League peace is guaranteed. But even so, at the sacrifice of American ideals and institutions peace would not be worth having. We could have had peace in '76. The great statesmen of the time were surrounded by persons who urged the British rule, all through the long struggle there was a cry of peace. In '61 Lincoln was counseled by men of great influence and wisdom to give up the struggle and secure peace. But Lincoln refused to pay the price, namely, the cost of our national honor and integrity. Peace, on any other basis than national independence, cannot last. There can be no peace when love of country is disregarded and the spirit of nationality is rejected. Peace on the basis proposed cannot be accepted. Peoples who have dreamed of independence, who were told that through the peace conference their aspirations would be realized, have had their hopes dashed to pieces again.

Let us turn from this scheme to another planned over 143 years ago, based upon liberty. We have become accustomed to it, and it is difficult to reject it. Great difficulty is found in trying to give up this plan and principle—that all governments derive their just powers from the consent of the governed. But you say that the wisdom of Washington and his comrades was but for a time, and that long since it has become history. But how is statesmanship to be judged? Is it the power to give liberty, and to establish free institutions? If that be the test, where shall we find another whose name is entitled to be written beside that of Washington? Of all the builders of nations Washington stands out above them all. Their words have long since passed away, but his are still the most patent influence for the advancement of civilization and freedom. He gave us that great foreign policy under which we have lived and prospered for nearly a century and a half. To abandon it is a betrayal of the American people.

The spirit of nationalism was never more assertive than today. The announcement of the right of self-determination was the call heard in all parts of the world. It aroused to consciousness the hopes of peoples which had been dormant for centuries. Although for years it has been shackled, yet it could not be extinguished. America has been the hope to which all peoples bathed in subjection and tyranny have turned for aid, and she has not been found wanting. She has been devoted to the cause of freedom, humanity and civilization. She has not been selfish. But by the provisions of the League this no longer is so. America cannot barter with her independence. We have not reached the great position we now occupy through the advice and counsel of others. Our vast power has been built up by ourselves alone. America has forced herself to the front since the days of the Revolution, through a world often hostile, and always indifferent.

We are all anxious that the United States render every possible service to civilization, but it is only safe to say that this cannot be done by subjecting our policies and sovereignty to other nations. The independence of the United States is not only more precious to ourselves, but to

the world, than anything else. National we must remain, if we are to render greatest service to the world. America is the world's greatest hope, but if fettered in the intrigues of Europe, her great power for good shall be destroyed, and her very existence endangered. She must "carry on" through the years to come as in those that have gone free and independent. If America fails, freedom and civilization everywhere shall go down in ruin. Let our first ideal be to see her in the future, as in the past, giving service to the world. She must continue to render that service voluntarily. Her policies must not be distracted by the dissensions of other nations. She must be made stronger, better, because in that way alone can she be of greatest service to the world and mankind. On the other hand, if America is committed to a scheme of world power based on force, the atmosphere of freedom and confidence in which a democracy can live shall be destroyed. I say based on force, because there is no other way in which you can keep people in subjection. America in time shall become accustomed to the methods of the group. The maxim of liberty will be replaced by the rule of iron. We see Korea and India, burdened by the taxes of 100 years of iron rule, and Ireland with 700 years of sacrifice for independence—those are the conditions which America faces if she becomes a party in the League. If nationality, justice, freedom is respected, then there are some hopes for peace, but otherwise, nothing shall exist, other than bloodshed and disorder. It has been well said that it has been our aloofness that has made America strong and respected. Without that she would not have been able to serve the right in the great conflict, but recently ended. Washington once said "that Europe has a set of primary interests, to which we have none but the most remote relations. Hence she must be engaged in conflicts and controversies that are entirely foreign to us. Therefore, it is unwise in us to implicate ourselves by artificial ties in the vicissitudes of her politics." What was true in '76 seems to hold true today. Perhaps the spirit of America has never been expressed more fully than in these words of United States Senator Reed, of Missouri, when he says: "I decline to set up any government greater than that established by the fathers, baptized in the blood of patriots from the lanes of Lexington to the forests of the Argonne, sanctified by the tears of all the mothers whose heroic sons went down to death to sustain its glory and independence—The government of the United States of America."

DR. LAURENCE F. FLICK

The most coveted honor for Catholic laymen in America—the Laetare Medal—was conferred this year upon Dr. Flick, the eminent physician of Philadelphia. The Catholic University of America rejoices in this high distinction and recognition of Dr. Flick's eminent services to humanity and to the church, since he was the recipient of the honorary degree of Doctor of Laws, on the occasion of the Silver Jubilee of the University in 1916. Dr. Flick was elected last December president of the American Catholic Historical Association, which has its permanent headquarters at the Catholic University of America.

THE MEETING OF THE SUPERINTENDENTS OF THE PAROCHIAL SCHOOLS AT THE UNIVERSITY

This year, for the first time, the Superintendents' Section of the Catholic Educational Association held its annual meeting at The Catholic University at a time which would not interfere with the superintendents' attendance at the Parish School Section of the General Meeting of the Association. The arrangement proved most satisfactory. An inspiring program was fully carried out, as previously announced.

The deliberations of this assembly of superintendents are naturally of deep interest to all who have the cause of Catholic education at heart. There was a free exchange of experience on the topics dealt with. All who attended the meetings felt the benefit, and there can scarcely fail to result a closer union and a keener cooperation of our educational forces.

Among the advantages of holding these meetings at the University may be mentioned the presence at the discussions of the young priests who are at present attending courses of instruction in the University in preparation for their future duties as diocesan superintendents, and the presence at the meetings also of the professors and instructors from the Department of Education in the University. It is to be hoped that the beginning made this year will prove so advantageous that its continuance along the same lines may be secured for the future.

RESOLUTIONS PRESENTED AND ACCEPTED

1. The Superintendents' Section (comprising Diocesan Superintendents and Community Directors of Catholic Schools) of the Catholic Educational Association express sincere appreciation and gratitude to the Right Reverend Rector and to the members of the faculty of the Catholic University of America for the use of the assembly hall during the Conference of February 4, February 5, 1920, and for the generous hospitality extended to the Superintendents during their meeting. The Superintendents value the interest and cooperation of the faculty of the Catholic University and of the representatives of Diocesan School Boards whose presence at the Conference brought helpful suggestion and enlightenment to the solution of pressing problems confronting the Catholic educational system at the present time.

2. The Superintendents' Section in conference assembled pledges cordial and effective support to the program of the Educational Committee of the National Catholic Welfare Council in the matter of bringing to the attention of the American people the value, achievement and status of Catholic education by approved methods of publicity.

3. The Superintendents' Section re-affirms the truth of the Christian principle of the primary rights of the parent in the education of the child. The theory of supreme state control in education is unsound and dangerous. A thorough religious and moral training is the only guarantee for the permanence of our American institutions. The Catholic educational system reveals and embodies the aims and ideals of Christian parents in education and constitutes a most valuable asset in the development of civic virtue in our national life.

4. The Superintendents' Section believes that the Catholic School system should promote a thorough Americanization of all who come under

its influence. In the securing of this desirable aim the Superintendents recognize the all-important and vital place of religious and moral training and they view with satisfaction the unique contribution of Catholic Schools in this regard. The Superintendents go on record in favor of the continuance and thorough teaching of the English language in every Parochial School of the country.

5. The Superintendents recognize gratefully the indebtedness of the Catholic educational system to the religious communities of men and women on whose devotion and consecration the system stands efficient and firm. The constant progress in the professional skill of the teaching staff and in the quality and character of the educational leadership of our Parochial Schools is the hope and promise for future growth and development. The Superintendents bespeak the cooperation of priests and pastors of the country in the increase of the number of religious vocations. The religious vocation is the spiritual secret of success of the Catholic educational system.

DEATH OF NOTED ALUMNUS

Right Rev. Monsignor Philip O'Ryan, D.D., March 12, 1920

"There is sadness in many homes and parish houses in San Francisco," said the *Examiner*, in announcing the death of Monsignor O'Ryan. The beloved pastor of the Church of Our Lady, Star of the Sea, passed away at the height of his powers. He was born in Ireland in 1869. As a young man he studied at Thurles College for holy orders and was ordained for the priesthood June 18, 1893. The same year he came to America and entered the Catholic University, where the degree of S.T.L. was conferred upon him in 1895. Upon his arrival in San Francisco in the summer of 1895 he was appointed assistant at St. Mary's Cathedral under the Rev. John J. Prendergast, pastor.

In 1896 he was made associate editor of the *Monitor*, the official organ of the Catholic Diocese of San Francisco, and assisted the Rev. Peter C. Yorke, who was editor at that time. From 1896 until the time of the fire in 1906 Monsignor O'Ryan was chaplain of the League of the Cross, and its remarkable growth and prosperity during that time was due to his enthusiasm. The death of the Rev. John Coyle, pastor of the Star of the Sea Church on March 3, 1908, left a vacancy to which Father O'Ryan was appointed. Since that time he has labored unceasingly for the advancement of the church and parish. The beautiful school buildings adjoining the church were built under the direction and placed in charge of the Sisters of St. Joseph. The residence occupied by the Sisters who teach in the parish was completed the following year. Two years ago the present church edifice was completed and stands today as a fitting memorial for the pastor who has labored so diligently for the advancement of the church and parish. In September of last year Father O'Ryan was elevated by Pope Benedict XV and the title of Monsignor bestowed upon him. Conferring of the dignity upon Father O'Ryan by Archbishop Hanna occurred on January 4, at St. Mary's Cathedral.

The Catholic University of America has lost one of its most devoted and accomplished alumni in the death of Dr. O'Ryan.

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXVI

APRIL, 1920

No. 4

CONTENTS

NEED OF A CLASSICAL JOURNAL—EDWARD A. PACE.....	53
THE OLIVEIRA LIMA COLLECTION OF HISPANO-AMERICANA—J. A. ROBERTSON.....	57
GREEK AND LATIN AT THE UNIVERSITY.....	61
THE CATHOLIC CLASSICAL CONFERENCE—ROY J. DEFERRARI.....	64
UNIVERSITY WORK IN SACRED MUSIC—F. J. KELLY.....	67

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WASHINGTON, D. C.

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THE CATHOLIC UNIVERSITY BULLETIN

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JUNE, 1920

NO. 6

EDUCATION FOR CITIZENSHIP¹

BY RIGHT REV. THOMAS J. SHAHAN, D.D.

When we speak of citizenship we mean of course our traditional American citizenship, that choice flower of our public life, from George Washington to Abraham Lincoln. Its roots are still intact and its high spirit is still abroad, wherever the great world-shaping documents and facts of our political life are known and honored. That citizenship is the heir of the best thought and the widest world-experience of mankind from Athens to Westminster, and in one short century has realized the longings of all lovers of liberty, East and West, through the ages. In one hundred years American citizenship has renewed the political face of the world and if there be yet a few convulsive struggles of oppressed mankind, it is largely owing to the very fact of American freedom that there are political convulsions and that the just claims of oppressed peoples are not formally and definitely extinguished. Yesterday, it was Brussels, Belgrade, Prague, that stretched out imploring hands to Washington as to their only hope in face of conquering Prussian imperialism. To-day the world is noisy with the clamors and protests of other oppressed peoples whose love of liberty is as keen and as just, and whose subjection cannot be defended on any but Prussian principles of imperialism. In a few generations our American citizenship, this lively American sense and practice of our public rights and duties, has subdued a whole continent, has overcome all obstacles that nature and ignorance could offer; has interpreted, purified and elevated itself amid gigantic tasks of material development; has fully assimilated several foreign human stocks; has rejected many brilliant temptations to walk the paths of opportunism and error; has kept substantially sane and true its judgment of all public life outside its own limits; has cherished on all sides a spirit of healthy progress, social unity, and moral elevation; has followed the ways of peace though not in folly, servility or selfishness; has contributed richly to the arts and sciences, and to every phase of intellectual life.

In a word, American citizenship has made the world happier and better in many ways, and in turn has never ceased to absorb the best that the world had to give, whether man-power or brain-power. As far as American citizenship shed its influence in this world, political tyranny

¹ Discourse delivered May 21, at the National Citizens' Conference on Education, Washington, D. C.

sickened, if it has not died. It is the fixed star of freedom in the firmament of modern history, and its warm light must one day re-vivify all peoples and nations now held unjustly in the grasp of that imperialism from whose talons we were the first to escape, and escaping closed to it forever, we hope, the doors of the New World.

If this be a true description of American citizenship, it follows first, that it needs no apology for its present condition and temper; second, that we must not tolerate any obstacles to its normal beneficent action. The new heresies that sin against the traditional or usual concept of American citizenship should be followed up, challenged, and destroyed root and branch as anti-American, and thereby inimical to the general welfare of mankind.

The new, bad, and inhuman philosophy of life and government which has come among us quite recently should not be allowed to poison the minds of our youth under the specious but dishonest pretext of free thought and free speech, for that privilege, or that right, if one will, cannot be wisely conceded to thought and speech evil in themselves and used solely to destroy our common platform of safety, under the pretext of a broader humanitarianism, a world-citizenship that prescinds from the immediate natural strict duty of every American citizen to conserve and transmit his glorious inheritance!

Between American citizenship and European citizenship there is a specific difference, ocean-wide, literally and morally. We cannot think in the same terms, for our American political experience, like our American constitution and government, differs profoundly from that of Europe. Their political development has been mainly one of endless wars over a thousand years in the same small cockpits and for the benefit of the same type of men. Deep, sullen, patient, ineradicable vindictiveness has long prevailed in vast human strata of Europe, as now throughout Russia, which at the first dawn of freedom begin a huge saturnalia of destruction and ruin. Hatred and revenge are the gospel of millions rendered quasi insane by centuries of various oppression, and ringed around by many forms of wrong. Humiliation also is written across the forehead of most great nations of Europe,—defeats; losses of territory, population, resources; dynastic troubles; transfers of allegiance, of religion, of advantage and opportunity; treacheries and betrayals without number, all the known evils of an immemorial secret diplomacy. Since the days of Charlemagne, for example, a narrow strip of land from the Alps to the sea has been dyed to saturation with human blood, and over it have raged all the political passions and vices, all the social and economic conflicts, all the religious bitterness and antipathy, all the personal ambitions and vagaries of irresponsible rulers, vindictive factions, and nameless miscellaneous selfish misgovernment.

How different the origin and growth of American citizenship! Its enmities have been those of nature, *i.e.*, distance and physical obstacles; its conquests those of knowledge and labor, the peaceful conquests of exploration and transportation, and intercommunication; the incredible development of the forces latent in the elements of nature, the discovery and uses of the raw materials and essentials of industry and commerce; the growth and movement of harvest that stagger the imagination; the constant knitting together of all human elements and forces within easy

range of a broad human democracy! The evidence and the honor of our traditional American citizenship lie in this immense complexus of universally beneficent facts, for they are its proper fruit, and as they stand have so far never been met with in other political forms and conditions.

The hard fortune of war has recently brought us into intimate touch with the problems and desires, the traditions and the mentality of the chancelleries of Europe. By these relationships also our American citizenship has entered temporarily into contact, social and economic, with the mentality and the ideals of the peoples of that Old World whence all of us have issued, however remotely. This close contact, along the cruel unnatural lines of war, could not be helped, but let us soon return to our own difficult and numerous problems, and take up the only proper study and settlement of them, a study and a settlement based upon our American traditions, spirit, history and ideals. For we of the United States, are preeminently the New World, with all that the pregnant term implies, and mankind yet looks to us in the spirit of those multitudes who quitted the Old World and took up life anew on this side the Atlantic while yet the radiant figure of George Washington stood before all men as the incarnation of that human love of freedom which has been for ages a will o' the wisp. Sympathy with Europe, yes; aid and comfort, yes; encouragement and charity, yes. But let us not be drawn closer to the maelstrom of its politics or its statesmanship, for they are decidedly not kin to American citizenship, and are without exception all tarred over with an unclean imperialism, all one long sad chapter of the strong, rich and masterful beating down the weak, the poor and the lowly, enslaving them, and dooming them to a toil without hope, reward, or end.

Naturally, one of the best means of civic education is the true history of our own country. Its great crises and problems are so near to us; its great figures yet so visible in the background of national life; the great documents and monuments of one marvelous century are yet so intact and legible that there ought to be no fear of our misunderstanding the deeds, the principles, and the spirit of the men who founded this Republic, and with divine aid and great human wisdom conducted it rapidly to greatness. We ought not to tolerate those histories of recent date in which the American Revolution is set in a hostile unsympathetic light, books filled with "suppression of truth and suggestion of falsehood," the works of men who would "re-write and teach the stories of those heroic days as alien interests wish." It needs no Cicero to proclaim the influence of historical teaching. The Great War has taught us to what extent the historian can penetrate the mind of a great people, and hurl it blindly and recklessly against unoffending neighbors. Our American history, such as we have received it from the men who in great part made it, or knew its illustrious makers, should be widely monumentalized, so to speak, with the conscious purpose of making eloquent by natural and local effort our public buildings, great natural sites and objects, and every occasion of visualizing the salient facts and truths, and the real spirit of our public life. The arts would profit greatly by this high and noble propaganda. What more patriotic subjects for the walls of our new railway stations than the great oration of Patrick Henry or the Battle of Lexington? Ages cannot wither such themes nor custom stale their moral

force, nor ought they ever fade from the consciousness of our people. This was the America that fascinated the peoples of Europe in the golden half century that followed the Revolution and caused all men to look upon us as a political Eden.

Individual freedom, vast and delectable as the prairies or the forests, was the dominant note of this first century of American history. Its apostle was the frontiersman who went forth to conquer nature with his rifle, his bible and a package of newspapers. He was the disciple of George Washington, the Adamses, Marshall, Monroe, Jefferson. The old pagan concept of the State as many would have us take it over from Europe, or rather from that pre-war Prussia we have overthrown, an absolute omnipotent juggernaut, was both foreign and offensive to this original American citizen, to whom all centralism and imperialism were very odious. In this respect we are drifting away from the type of American manhood that built our nation, secured its frontiers, and wrote our bill of rights in a few immortal principles. Under specious pretexts and often by reprehensible means, our traditional American concept of individual and local freedom, rights, duties and responsibility, is greatly imperilled in recent times. The family, the home, and the natural rights of parents are injured by legislation, actual or proposed, that ignores the fundamental rule of American democracy, viz., that the State has no right to restrict the liberty of the individual beyond the limits necessary for its own protection and preservation. Nor will it do to say that new times and conditions, industry and commerce, inventions and discoveries, have created a new order of life in which the American individualism of our golden age can no longer be tolerated. In this personal freedom, for which he defied kings and aristocracies, the American citizen has ever recognized the primal irreducible element of his political life. Pride in it, and exercise of it, have colored our national life, so to speak, in every decade, and wherever the American citizen set foot on his vast patrimony. Indeed, it is true that to this great freedom of initiative, unequalled in human history, we owe the development of American wealth and power, of invention, discovery, and enterprise in all its forms, whereby the whole world has been benefited, the range of civilization widened, and immense latent forces loosened in the heart of mankind. This vast freedom of initiative made and makes the American citizen of the original type a natural enemy of all monopoly whether in business or in politics, and the same general temper is to be observed in his attitude toward religion. We cannot therefore imagine him inclined to a state monopoly of education, for which reason our American life has until recently been spared any serious endeavours to change the fibre of our traditions in this respect. We may also believe that as he looked about in the United States and observed the incredible development of education, owing to private initiative and religious zeal, the immense and costly equipment, the personal toil and sacrifice, the rare idealism of the teachers, the secular benefits conferred upon poor and struggling communities, the healthy mutual rivalry, the facile Americanization of multitudes otherwise destined to become politically drift and refuse of their time; as he observed their happy insistence on the highest morality anchored in religious belief, and thereby secured the joyful acceptance of civil loyalty; as he made note of their alacrity

and ardor in responding to the call of the American State whenever the hour of its supreme peril was at hand, and in offering their lives for its safety and welfare, he would cordially agree with the educational principles set forth in the following brief paragraph from the recent Pastoral Letter of our American Catholic bishops, read in all their churches, and accepted by all their people.

The State has a right to insist that its citizens shall be educated. It should encourage among the people such a love of learning that they will take the initiative and without constraint, provide for the education of their children. Should they through negligence or lack of means fail to do so, the State has the right to establish schools and take every other legitimate means to safeguard its vital interests against the dangers that result from ignorance. In particular, it has both the right and the duty to exclude the teaching of doctrines which aim at the subversion of law and order and therefore at the destruction of the State itself.

The State is competent to do these things because its essential function is to promote the general welfare. But on the same principle it is bound to respect and protect the rights of the citizen and especially of the parent. So long as these rights are properly exercised, to encroach upon them is not to further the general welfare, but to put it in peril. If the function of government is to protect the liberty of the citizen, and if the aim of education is to prepare the individual for the rational use of his liberty, the State cannot rightfully or consistently make education a pretext for interfering with rights and liberties which the Creator, not the State has conferred. Any advantage that might accrue even from a perfect system of State education would be more than offset by the wrong which the violation of parental rights would involve.

The chief burden of American citizenship is the maintenance of law and order, the very framework of our society without which it must decay or collapse. Now all law and all compliance with law, where they do not rest upon force, must rest upon certain convictions as to what is good or bad, true or false, just or unjust. In other words, if we would have social peace and progress, there must be some code of morality, some fixed principles of conduct, which shall bind all citizens in their innermost conscience, and by their rock-like truth compel the voluntary adhesion of all to the action of rightly constituted authority. Our American society has hitherto accepted, broadly speaking, the principles of Christian morality, as exemplified in the Gospel, the Ten Commandments, the best Christian example, and the immemorial teachings of Christian ethics. On the whole, our legislation has presupposed and confirmed the obligatory force of Christian principles and temper, both as to private conduct and public life. Our people have not yet written definitely into their lives, their laws, and their institutions, any other ethical standard or spirit, pagan, agnostic, or opportunist. In this sense, we may yet be described as a Christian state, and Christian morality may yet be said to be the inner sustaining force of American life, in theory at least, in lingering admiration for its civilizing power, and its incomparable grip on men's souls, and in sheer incomprehension of any order of life which would prescind from it or reject it, logically and generally, as for example the Bolshevik regime in Russia or the recent Communist fiascoes in Europe. In as far as our political propaganda against the Prussian state appealed with success to the American conscience, it was along the lines of Christian morality on whose tenets it based its accusations, and whose spirit it invoked when it preached to Berlin charity, mercy, pity, respect for the non-warlike populations, their lives, property, and welfare. We may take it for granted then, that American citizenship cannot be maintained at the high level

of the past unless the education which produces it and sustains it be itself ensouled with the morality of the Gospel and of the best Christian thought, example and teaching. This seems a truism in view of the prevalent world conditions described by Pope Benedict: lack of mutual good-will, contempt for authority, class-conflict, pursuit of the perishable goods of this world, and utter disregard of the higher and nobler things of life.

After all, the best security for American education and thereby for American citizenship is religious training. For this we have the authority of George Washington in his Farewell Address:

Of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect them. A volume could not trace all their connections with public and private felicity. Let it simply be asked: Where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious teaching.

The great primal fact of God as our maker, ruler, and judge overshadows and conditions the whole range of being. The persuasion that we are made to know, love, and serve Him offers a working philosophy of life, a compass on its stormy sea. The burdens of life are borne more cheerfully when the common heart turns easily heavenward, and amid the pressure of private sorrow and public disaster fights the demons of envy and discontent with the weapons of faith and love. The advancing centuries bring many improvements of human life, not all of them unmitigated blessings perhaps, but so far they have not affected seriously the heart of man. His years on earth are yet few and troubled, his thirst for perfect happiness ever unquenched, his mistake of symptoms for causes persistent through all time. It is well for him if he have been taught from youth to look on the endless cross currents of life with Christian eyes, if he can learn to say with the good gray poet:

I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail cries,
The world confess its sin.

Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good.

"Neither education nor philanthropy nor science nor progress can ever take the place of religion," says a certain good man. "These merely intellectual agencies are no substitute for a supernatural faith that is a distinct light and guide from that of human reason. Something higher and nobler than flesh and blood, something eternal and immortal, broods over this world for the regeneration of man unto a destiny with God that the human mind within its own natural limitations can neither grasp nor comprehend." The man who knows the world as God's own work and every way related to a divine purpose escapes the hard pessimism of our

modern life and its cold intellectual culture in whose unhealthy light hope and order soon wither on the ashes of faith and love. Training in religion offers the highest motives for conduct, and exhibits the best examples of a good life, and in the holiness and justice of God presents the highest sources and sanctions of respect for authority and obedience to the laws. "Only too well," said Pope Benedict recently, "does experience show that when religion is banished human authority totters to its fall Likewise when the rulers of the people disdain the authority of God the people in turn despise the authority of man. There remains it is true, the usual expedient of suppression by force; but to what effect? Force subdues the bodies of men, not their souls."

But what considerations can equal the example of Bolshevik Russia? Here is the largest and richest of the great western states a prey to every form of wrong and oppression that the imagination can conceive. Property, personal freedom, life, all rights and obligations are trampled under foot, while a new insane order of life is offered to the world. And the main idea of this revolution, the most ominous in history, is war against God and against every form of religion. Its blasphemous philosophy threatens us every hour, and its active world-wide propaganda ought to cause every sane patriotic mind to weigh well the true reasons and the real conditions of its growth and its power. It is the triumphant antithesis of the Christian order of life, and in its entirety the movement lives and thrives on hostility to religion. Could there be a better commentary on the sentiments of George Washington as to the close relations between the Christian religion and the public and private welfare of our people?

American citizenship, both at home and abroad, is henceforth charged with a heavy burden, the burden of development on all the true inner lines of our wonderful history, and the burden of the overseas world that has fallen down upon its duties, its opportunities, and its golden hopes. In regard of the domestic burden, may we not say with Shakespeare:

"To thine own self be true,
And it must follow as the day the night
Thou canst not then be false to any man."

We must conserve and perfect our American concept of virtue, private and political, a divine gift, it is true, but developed amid the immensities of nature and apart from the diseased social conditions of the Old World. We must gather in, unite, and assimilate the human elements forever attracted by the lode-star of our freedom and our prosperity, but let us atone for past neglect by the wisdom, regularity and humanity of our new philosophy in respect of the immigrant. We must imbue the mind of American youth with abundant reliable knowledge, elementary, technical, professional, liberal, in due proportion, and with due respect to conditions and circumstances, avoiding the pitfalls of the doctrinaire and the shallows of sciolism. We must recognize and enforce the great basic truth that the American man liveth not by bread alone nor for material ends only, but that he is a child of God, endowed with duties and rights which he must deal with morally, self-reliantly indeed, but in all conscience as before his Maker and Judge.

As to the world-burden imposed upon our American citizenship, we shall best meet its demands by the development of those national traits

which distinguished us amid the scenes of conflict. The American citizen will be ever unselfish and self-sacrificing in face of the urgent needs of suffering humanity. but he will not be lacking in prudence, good-sense, and moderation. He will not substitute himself for those who can and ought to work out their own salvation, nor become the common carrier of the sorrows and woes of all mankind. In the coming years, as the new political order of Europe develops, he will need to walk warily to avoid entanglements in a world habituated to them and wont to free itself by ways and means that are not congenial to American citizenship. That citizenship must hold its own in the world by its traditional spirit and principles, concerned first with its own security and identity, and watchful ever lest its fibre be changed and a pure humanitarian service and temper take the place of our national consciousness, self-respect, and domestic obligations.

SIXTH CENTENARY OF DANTE ALIGHIERI: AN APPEAL FOR THE RESTORATION OF HIS BURIAL PLACE

The sixth centenary of the death of Dante Alighieri will be celebrated at Ravenna, September 14, 1921. For several years preparations have been making in Italy to lend to the event a splendor commensurate with the influence of Dante on modern thought. It is proposed, in particular, to restore to its original beauty the church of San Francesco, in which for six hundred years Ravenna has guarded with jealous love the remains of the great poet. The World War has, of course, interfered with the plans of Italy's foremost scholars, but their ardor has not cooled, and already from various parts of war-scarred and depressed Europe are coming assurances of hearty cooperation in the various features of the approaching event.

America ought not to appear empty-handed at the memorable feasts which will gather about the tomb of Dante chosen representatives of many nations, races and literatures. It is hoped that a generous sum may be collected among the American admirers of Dante, irrespective of creed or nationality, as a small tribute to his mighty genius for all that mankind owes it, so that whenever an American visits the ancient city by the Adriatic, he may feel proud that his native land contributed generously to the suitable restoration of the venerable church where the great poet of justice and liberty awaits universal triumph.

Distinguished American names, Longfellow, Parsons, Norton, Day, not to speak of other writers of merit, vouch for our interest in the great Florentine, and unite us inseparably with that Divine Comedy which has so profoundly affected Western thought in all its higher ranges, and whose forces of inspiration, suggestion and illumination are by no means exhausted. Standing, as it were, on a great watershed of history, midway between the crusades, the schools, and the empire on the one hand, and on the other a new mental temper and fresh interests, he is at once witness, interpreter and guardian of the past of Europe, and the herald of that new dawn of life and letters which men call the Renaissance. What Homer did for the nebulous conditions of

archaic Hellas, and what Vergil did for the spirit of Roma Quadrata, that and much more Dante did for all the posterity of Europe when he fused into one imperishable record the long crepuscular waning of the Roman Empire, and the vigorous new growth of the Christian spirit and order as they radiated world-wide from its immemorial seat of power and authority. Indeed he may be called the last of the Romans, "*di quella Roma onde Cristo e romano.*" Similarly he may be called the prophet of the new order of life, since his great poem is so compact of unchanging human experience, so candid as history, so profoundly moral as philosophy, so emotionally human in its incomparable pictures of joy and sorrow, of struggle and failure, of all life on one side and the other of the common grave. His great poem may be called the Bible of European mankind, so shot through is it with the life of ten centuries, so prophetic are all its instincts, so lyrical its range of emotion, so wise its appreciations and judgments, so applicable in countless ways to modern mankind as it feels its way along the dark and narrow path which for the poet as for us seems a true symbol of life.

The restoration in its original beauty of the Church of St. Francis at Ravenna seems a fitting tribute to the deeply religious genius of Dante. It was here that Dante prayed and worshipped in the evening of life, from here that he was buried, and close by his mortal remains have rested for six hundred years. Originally built in the fifth century, the venerable edifice has survived its many alterations, and will soon reproduce the early Christian basilica as which it entered on its long career. If every American who has suffered the magic spell of Dante Alighieri will make a modest contribution, a sum may be raised not unworthy of our place among the nations or of our varied obligations to one of the world's foremost benefactors. Contributions may be sent to Rt. Rev. THOMAS J. SHAHAN, CATHOLIC UNIVERSITY, WASHINGTON, D. C., who will forward them to the Ravenna Committee for the restoration of the Church of San Francesco.

CATHOLIC EDUCATED LAYMEN: THEIR RESPONSIBILITIES¹

At a meeting of the Lay Alumni of the Catholic University of America it would seem appropriate to give serious consideration to the responsibilities of Catholic laymen who have received a Catholic college and a Catholic university education. Catholics believe in a kingdom of God on earth as in heaven. They formulate this belief when they say the Our Father, and assent to it when they repeat the Apostle's Creed. God's kingdom here and God's kingdom beyond make up the communion of saints. On earth the kingdom is militant.

In a kingdom there is order, there are ranks, and there are duties and responsibilities. The Master gave talents in varying amounts and exacted

¹Discourse delivered by Dr. Lawrence F. Flick, of Philadelphia, Pa., at the Second Annual Meeting of the Lay Alumni Association of the Catholic University of America.

a return in due proportion. He hired workmen and paid them, not upon the letter of the contract but in the spirit of the service. Not less than a fair return was demanded, and a generous return was commended. What came with the will was sufficient, but what came with the heart was praised.

The Catholic layman who has received a higher Catholic education in a Catholic college or Catholic university or in both has thereby taken a rank in the kingdom of God on earth which carries with it definite duties and responsibilities. It is no small matter to be a college-bred man of even a secular institution, and to be a college-bred man of a Catholic institution is a distinction which carries with it no mean responsibilities. Besides what the man gets in a secular institution the man who goes through a Catholic institution obtains a knowledge of religion and Catholic philosophy which qualify him for special service in God's kingdom.

There is something for the Catholic college-bred man to do. As an exemplar of God's truth he can be a beacon light of God's Church in places where the word of God's ordained priest cannot reach. It is the function of the priest to take care of the flock and to spread the gospel, but as society now is constituted there are many places, even in civilized communities, where the priest is not heard, and where the educated Catholic laymen is seen and may be heard. Here whilst he cannot preach the gospel he can prepare the way for it by removing prejudices and false notions from well disposed people, which falsified history has instilled in them.

And still a more important function is to keep the embers of Christian truth alive until they can be rekindled into flame, by patiently teaching Christian philosophy, and protecting society against its follies and sins by exemplary lives of Christian virtue. We must not forget the story of the Bible how God promised to spare the city if even a small number of just men were found in it. Many are outside of the Church, through no personal fault, but through the sins of those who have gone before; we who are in it more by the grace of God than by our own merit, should extend a helping hand to those who are out. We have duties to society which they have not and we will be judged by a different standard.

Many look into the Catholic fold from afar off with open minds through a fog of misunderstanding which keeps them from drawing nearer. They have imbibed erroneous ideas about the Catholic Church at their mother's knee, in Sunday schools, in school-books, in the daily press, in literature and in history. In English-speaking and German-speaking countries, and in all parts of the world in which the religious cataclysm of the sixteenth century vented its force or to which it extended its waves, the Catholic Church has been misrepresented and defamed in thought, word, and deed; in picture story and tradition; in home and on the street; in the forum, in the pulpit and on the platform; in court and out of court, everywhere, indeed, where human thought has found expression for four hundred years—at first maliciously, by those who repudiated her, maligned her, injured her and robbed her, and subsequently by those who subconsciously tried to justify the conduct of their forbears. The result has been an atmosphere of suspicion and unfriend-

liness, which produces religious myopia, obstructing the rays of truth. The virtuous life of a Catholic layman may be the glass by which this is corrected, and every college-bred Catholic layman should be such a glass. This is part of the lay apostolate.

The civilized world is beginning to get the ripe fruit of that religious cataclysm. A new philosophy was born of the doctrines of the Reformation. Its trend was not seen at once nor were all of its elements understood. Under its influence Christian virtues have vanished in many places and are undergoing modification in many others. In their place pagan traits have come back into the world. For Christian honesty, courage and chastity, we have "the gentleman's agreement," stoicism and gallantry.

There is unrest and turmoil in every part of the civilized world. What has been built up in centuries is threatened with destruction. If the upheaval comes it will bury us all. Christ alone can calm the storm. Catholics still possess Christian philosophy and Christian doctrines and have free access to the source of Christian virtues. They are the custodians of these treasures for their less fortunate brethren. It is their duty to put them back into the lives of those who have lost them. For the Catholic college-bred layman this task has a special concern. There are many things he can do.

First, he can help to correct the errors of history. The world has made progress in four hundred years, but human nature remains the same. To-day every human being comes into the world as every human being did four hundred years ago. The world is different, however, and he grows up different. The fully developed adult of the present day in the humblest walk of life in civilized communities has a broader outlook on life than had the fully developed adult in the highest walks of life four hundred years ago. Through the printing press and the operation of steam and electricity, photography and microscopy, radiography and cinematography, and the multitudinous inventions of modern times, he, with an ordinary education, has the entire world within the radius of his vision and more or less is a citizen of the world. He has a broad vision and a receptive mind but the sins of four hundred years still cast their long shadows down on him. He believes what has been put before him as history. Show him that it is not, by original documents, and he will accept the truth. Something has been done to ferret out historical truth by a few hard workers, and it has borne fruit, but much remains to be done. Catholics have not been as active in this work as they should have been, partly because it has not been brought sufficiently to their attention, and partly because they have not fully understood the meaning of it. Pope Leo XIII, in 1883, emphasized his interest in it by throwing open the Vatican archives to historical students and writing an encyclical letter on the subject to a group of cardinals. For awhile Catholic interest was aroused and Catholic Historical Societies sprang up in some of our larger cities, but soon grew lukewarm. What has been accomplished by them practically has been in local history only. Recently the American Catholic Historical Association was originated for that broader field through the zeal and efforts of Rev. Dr. Peter Guilday, one of the professors of the Catholic University, with promising intellectual support. With proper

financial backing this organization can do the work. Every one cannot write history, for it requires a special temperament and intellectual qualities, but every Catholic can hold up the hands of those who can, by membership in this organization. The alumni of the Catholic University have a special interest in the success of this organization since it had its origin in the University and is under its auspices.

Next, the Catholic college-bred layman can help to take the poison out of the literature of the day. This is a herculean task, which at first glance looks hopeless, but is not necessarily so. Literature cannot be changed by faultfinding, by moral suasion, nor by legislation. People who write give off what is in them. Their writings reflect their temperament, their nature, their education, their environment and the condition of their souls. Subconsciously their experience of life colors what they write. Out of literature one can read the conditions, influences and social relationships, ethics and religion, of the generation from which it came. To change literature it is necessary to change soil and environment and to cultivate the right plants.

If American Catholics would change the soil and environment of literature they must exercise some influence upon public thought. To cultivate the right plants they will have to produce a clientele for writers who produce what they want. These things could be done if Catholics as a body had a medium of communication with the public.

In our day people think through the daily press. Public opinion is insidiously formed for what everybody sees and reads. Only the daily papers are read by everyone. All other kinds of literature have a limited clientele. It is only in the daily paper in which the same matter can be presented again and again in varying colors, moods, and tenses until it has won its way into the heart and mind of the reader. It is only in the daily paper in which far reaching psychological forces can be implanted under the guise of entertaining frivolities. All of us are influenced by the daily papers. If there are any who do not read them they are influenced by the thoughts and views of those who do read them. All of us undergo modifications of ideas, even in the most sacred things, by the daily press. It is so gradual that we do not recognize it. Indeed, the daily press is the post-graduate school of the world, and all attend it.

It is the daily press which produces the writers of the country. In a sense it makes the literature. At first blush this sounds like a wild statement, but upon closer scrutiny it is found to be true. Practically the only field in which the young aspirant to a literary career can exercise his talent and earn his bread and butter is on the staff of a daily paper. In a sense the daily paper is his training and try-out ground. Here he finds out whether he has the temperament, taste and talent for literature, learns the tricks of the trade, lives in the atmosphere, sees something of the scenery, and gets a glimpse of literary heroes without haloes. If he wins out and perseveres he may pass into a better field. Usually he falls by the wayside and goes into oblivion either in the lower ranks of politics or in some mercantile pursuit. His failure is not always due to lack of temperament, taste and talent, but sometimes, perhaps often, to the withering influences of unfriendly circumstances.

The daily press cultivates the plant, perhaps subconsciously, by creating the clientele for the literary aspirant. It does this by whetting the appetite of the people and by criticizing the product of the writer. What one reads in the newspapers is entertaining and evanescent, but it leaves an effect, part of which is a craving for more of the same kind. Reading matter which does not possess the general complexion of the newspapers is not likely to be popular. Moreover, people want life in what they read, and it must be the kind of life they are familiar with. The daily papers give them this in kaleidoscopic portrayal of what happens in the community and in the world. We all are curious and gossipy by nature. We like to hear what others are doing and what happens to them. It is in this human quality that the newspapers have their power for good and evil. When they give us the bad things in life they influence us for bad, especially when they make the picture attractive, and when they give us the good things they influence us for good. We all are imitative.

In the book review departments of the daily press lies a power over the destinies of the aspirant to a literary career. This power can make or break him as it takes a friendly or unfriendly attitude towards him. It can help him get readers by praising his work, perhaps even by honestly criticizing it; or it can smother him by silence, ruin him by ridicule, and crush him by lying about him. He must have readers to live.

All of our Catholic colleges turn out good amateur writers. Most of them have college journals in which students can see their products in print. The contents of these journals display talent and good training. Some of our Catholic universities now give courses in journalism. But we have not got a single Catholic daily newspaper, and, without Catholic daily newspapers, what is done is almost in vain.

The Catholic who has been trained in a Catholic college is likely to succeed on the staff of a daily newspaper in proportion to how speedily and how fully he can rid himself of his Catholic training. His ethics are in conflict with the ethics of the unseen power which controls the paper, and he must adjust them or fail. These are not the personal ethics of the people whom he meets, but their subconsciously adjusted ethics. A very successful, personally ethical, newspaper man in the zenith of his career put the matter in a nut shell when he said: "No one on the staff of the paper with which I am connected would personally be willing to stand for the ethics of the paper."

The money invested in a daily newspaper controls the ethics of it. Until Catholics own daily newspapers they cannot participate in moulding the ethics of the press, they cannot exercise any influence on public thought, nor can they help to make the literature of the day. Until then what they produce in higher literature will differ little from the contemporary product of their non-Catholic brethren.

It is my opinion that Catholics can have a string of Catholic daily newspapers from the Atlantic to the Pacific and from the Lakes to the Gulf if they really want them. All of the larger cities, Boston, New York, Philadelphia, Chicago, St. Louis, San Francisco, and New Orleans would support first-class Catholic dailies; and well established dailies in these cities, syndicated in the interest of the cause, would make it possible

to establish successful daily papers in the smaller cities. It is true, a large amount of capital is required for a successful daily paper, but the necessary capital could easily be raised in the larger cities by stock companies if earnest men got back of the movement.

The Third Plenary Council of Baltimore in 1884 issued a decree in favor of the establishment of Catholic daily newspapers and the recommendations embodied in it were cordially endorsed by the Sacred Congregation in Rome and by the Holy Father Leo XIII. The decree was promulgated in 1885 by His Eminence Cardinal Gibbons, but nothing came of it. One well may ask did the Catholic laity of the United States awake to the situation then and since, and has it done its full duty in the lay apostolate? In the nature of things the establishment of Catholic dailies is the work of educated laymen. Perhaps there have not been enough Catholic college-bred men to form the necessary nuclei for such a purpose. Whatever the reason, the subject is worthy of the most serious consideration by every alumnus of a Catholic college or university.

There are many other matters of vital interest to society, to State and to Church, in which the Catholic college-bred layman has a responsibility somewhat greater than that of other men on account of his Catholic education. It is not possible to go into them in an address on an occasion when brevity is paramount. In a general way they have to do with Christian education, with freedom, and with good government. They have a close connection and some dependency upon the two items which have been more fully discussed, history and literature, and this must be my warrant for merely mentioning them in a subsidiary manner.

THIRTY-FIRST ANNUAL COMMENCEMENT AND CONFERRING OF DEGREES

The University Gymnasium, June 16, 1920

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Rev. Edward Maximilian Betowski, New York City; Dissertation: "*The Board of Children's Guardians, D. C.*" Rev. Edwin Dorzweiler, O.M.Cap., Capuchin College; Dissertation: "*Parallelism and the Origin of Consciousness.*" *James John Hayden, Marshfield, Wis.; Dissertation: "*Chapters in Land Colonization.*" Rev. Leo Keaveny, St. Cloud, Minn.; Dissertation: "*Certification of Teachers: With Special Reference to the Certification of Our Teaching Sisterhoods.*" Leo Vincent Jacks, York, Nebr.; Dissertation: "*The Jesuit Missions of Lower California.*" William Anselm Lynahan, College of St. Paul; Dissertation: "*The Essential Characteristic of Medieval Piety.*" Edward James McDonald, Brooklyn, N. Y.; Dissertation: "*The New York Constitution of 1777 and the Constitution of the United States—A Comparative Study.*" Rev. Michael John McKeough, O. Praem., West De Pere, Wis.; Dissertation: "*The Meaning of Development.*" Rev. Donald Alexander McLean, Victoria, B. C.; Dissertation: "*Legal Status of Catholic Schools in Western Canada.*" Rev. Matthew Joseph Marron, Los Angeles, Cal.; Dissertation: "*The Function of a Supervising Principal.*" William Charles Murphy, Crawfordsville, Ind.; Dissertation: "*Judicial Nullification of Un-constitutional Legislation.*" Justin Joseph O'Brien, College of St. Paul; Dissertation: "*Medieval Satire as Illustrated in the Writings of the Golliards.*" Thomas Edward O'Connell, Washington, D. C.; Dissertation: "*The Catholic Boy Scout Movement.*" Frank Hart Prior, Colorado Springs, Colo.; Dissertation: "*Father Gibault's Connection with the Winning of the West.*" Daniel Joseph Ryan, Fairfield, Vt.; Dissertation: "*Vocational Re-Education.*"

DOCTOR OF PHILOSOPHY (PH.D.)

Paschal Sherman, Okanogan, Wash.; Dissertation: "*Our Indian Land Law: Its Origin and Development.*" Othmar Solnitzky, Regina, Canada; Dissertation: "*Factors in Economic Learning.*" Leo Francis Stock, Brookland, D. C.; Dissertation: "*The British Parliament in Early Colonial Administration, as Shown by its Proceedings Relating to America, 1542-1625.*"

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MASTER OF ARTS (A.M.)

Rev. Thomas Ameringer, O.F.M., The Franciscan College; Essay: "*The New or Second Sophistic.*" Francis Salvatore Benenati, Syracuse, N. Y.; Essay: "*Preservation of Animal Tissues with Balsam St. Rocco and its Relation to the Art of the Egyptian Mummification.*" James Marshall Campbell, Warsaw, N. Y.; Essay: "*The Question of the Origin of Tragedy.*" Rev. Joseph Patrick Christopher, Rockford, Ill.; Essay: "*The 'De Catechizandis Rudibus' of St. Augustine.*" Rev. Emmet Hannick, Detroit, Mich.; Essay: "*Hamlet: A Great Soul in Temptation.*" Walter Francis Snyder, Chicago, Ill.; Essay: "*Popular Songs of Lower Brittany.*"

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* Degree awarded November, 1919.

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MASTER OF ARTS (A.M.)

Rev. George William Albertson, C.S.C., Holy Cross College; Dissertation: "*A Comparative Study of the Mouth Parts of Some Hymenoptera.*" Brother Charles, F.S.C., Washington, D. C.; Dissertation: "*The Dehydrating Effects of Various Reagents on Commercial Acetic Acid.*" Raphael Fred Rabold, Bowling Green, Ky.; Dissertation: "*The California Missions.*" Theodore Raymond Rooney, Washington, D. C.; Dissertation: "*The Oxidization of Acetylene in the Presence of Ammonia.*"

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MASTER OF ARTS (A.M.)

Of the Sisters of Charity: Sister Mary Columba, Dubuque, Iowa; Dissertation: "*The Written Vocabulary of the Primary Grades.*"

Of the Sisters of St. Dominic: Sister Mary Domitilla, Racine, Wis.; Dissertation: "*The Beginnings of Modern Russia.*" Sister Mary Sabina, Racine, Wis.; Dissertation: "*An Estimate of the Teaching Office in Catholic Times.*" Sister Mary Brigittine, Sinsinawa, Wis.; Dissertation: "*Blessed Albert the Great as an Educator.*"

Of the Sisters of St. Joseph: Sister Mary Lucida, St. Louis, Mo.; Dissertation: "*Sisters of St. Joseph (1650-1846).*"

Of the Sisters of Mercy: Sister Mary Aloysia, Ottawa, Ill.; Dissertation: "*The Function of the Religious Teacher in the Field of Education.*"

DOCTOR OF PHILOSOPHY (PH.D.)

Of the Sisters of St. Joseph: Sister Mary Louise, Concordia, Kansas; Dissertation: "*The Limitations of the Educational Theory of John Locke especially for the Christian Teacher.*"

Of the Sisters of the Poor Handmaids of Jesus Christ: Sister Mary Gonzaga, Fort Wayne, Ind.; Dissertation: "*The Mysticism of Görres as a Reaction against Rationalism.*"

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THE CATHOLIC UNIVERSITY BULLETIN

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CONTENTS

ANNUAL COLLECTION FOR THE
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Letter of Cardinal Gibbons

OUR CATHOLIC MISSIONS

Bishop Shahan

WASHINGTON, D. C.

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CARDINAL'S RESIDENCE.

BALTIMORE, MD.

October 15, 1920.

In view of the approach of the First Sunday in Advent, set down by Our Holy Father for the Annual Collection in favor of the Catholic University of America, I take the liberty of laying before you and commending to you the appeal of our great national Catholic school of higher learning for your cordial support, and for the continued cooperation of your faithful clergy and generous laity.

It is admitted by all that the Catholic University has had a large share in the happy development of our American Catholic life in the last three decades. Quite apart from its daily service to Holy Church and to human learning, it has called into being and nourishes generously educational works of a high order of religious helpfulness and merit. We owe to the Catholic University of America the Catholic Sisters College, of whose usefulness there is but one opinion. By the training afforded the Sisters and the Diocesan superintendents of schools it has been most helpful to Catholic primary education. Trinity College, our first Catholic graduate school for women, arose and flourishes through the encouragement and devotion of the University authorities and professors. Catholic Summer Schools for our teaching sisterhoods now growing in number, owe their origin to the University. The Catholic Encyclopedia, that monumental and unparalleled work of American Scholarship, yet new to such complicated and difficult undertakings, recognizes cheerfully its debt to the University.

MERITS OF THE UNIVERSITY.

In general all our larger American Catholic movements have turned naturally to the University for sympathy and support, and have been welcomed. It created and sustains the National Conference of Catholic Charities, to whose labors we owe in no small measure our new and more practical interest in Catholic charities, and their increased efficiency. It is the parent of the Catholic Educational Association, and shares its merits in respect of educational thought and life. I need not add that its patriotic attitude during the Great War won for the American hierarchy additional respect and confidence on the part of the American people. In union with the University of Louvain it is publishing the works of the Oriental Fathers, an enterprise interrupted by the war, but begun again, and which in due time will honor the American Catholic Church as the patron of religious learning. It has welcomed thirteen religious orders within its gates, and has greatly benefited among them the cause of good studies whereby their efficiency is so highly increased. The secular clergy in turn have found in the University a rich source of scholarly culture in all the sciences, ecclesiastical and secular, and owe to it in large measure a broader outlook on the duties and opportunities of the clergy as the representative and agent of Holy Church in the new conditions of life, religious and secular, that we must henceforth meet. It would be unjust not to mention the useful writings of its professors in various departments of knowledge, and the self-sacrificing devotion of many among them who have never refused, from whatever distance, the call of religion or charity, education or patriotism. Their learning and goodwill have never been wanting whenever we undertook to formulate, as on the occasion of the recent Pastoral Letter of the Hierarchy, the great truths of the Christian life and order, teaching and discipline. I do not say too much when I affirm that every diocese in the United States now profits, directly or indirectly, by the Catholic University, and that it brings to every American Catholic bishop no small encouragement and consolation as often as he looks back to those days when his order had no foothold at the National Capital.

CORDIAL APPROVAL OF THE HOLY SEE.

If within the brief space of one generation, without hurting local Catholic development, hampered by youth and poverty, we have been able to obtain from the University so much of permanent value, what may we not look for when it begins to enjoy that more active fraternal support to which our Holy Father benignly invites us in his recent letter to the American Hierarchy. His paternal words of confidence and praise are so honorable for the entire episcopal order that they deserve to be most widely known as comfort and encouragement for our clergy and people. He says:

We have followed with joy its marvelous progress so closely related to the highest hope of your Churches, and for this Our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, our Venerable Brother, the Titular Bishop of Germanicopolis. While praising them, however, we do not forget your own energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

The Bishops themselves on the occasion of their recent meetings at the University, have been able to appreciate the solid advance it had made in the way of general Catholic service and the rich possibilities always latent in an educational institution so completely their own and capable of such splendid development, once it is warmly urged upon the generosity of the faithful. It is safe to say that nowhere can large sums of money be used to better educational advantage than in widening and strengthening the foundations laid by our predecessors in faith and hope.

CENTER OF CATHOLIC SOCIAL SERVICE.

Quite naturally, the University has become a center of Catholic social service in the way of public meetings, conventions, etc., almost the entire summer of recent years being filled with them. In this way its buildings, professors, and equipment make regularly an appreciable return to the church for their cost and maintenance, quite apart from their proper academic uses. As the great institution develops, this public service at the National Capital will become yearly more valuable, perhaps even more necessary.

LET US COMPLETE THE GREAT WORK.

Much yet remains to be done before the University is fully equipped to represent Holy Church before the American people in the broad fields of religion, philosophy, letters, science, government, law, education, charity, and the living questions of our time. Our new Catholic life, coming up from our primary schools and our colleges, calls urgently for the happy completion of the University, as the natural center of the vast educational work to which we have so courageously and so successfully devoted ourselves since the Third Plenary Council of Baltimore. As the sole survivor of that venerable assembly, I may say that the hopes which it centered on the new foundation for Catholic higher education have been realized in a very satisfactory measure, all obstacles and difficulties considered. The ardent desire of our venerable brethern of thirty years ago has taken shape in a noble and extensive site, many buildings, many professors, numerous students, houses for secular and religious ecclesiastics, a rich library, splendid laboratories, and above all the intelligence and practice of a great University, all of which was lacking to us a generation ago.

URGENT FINANCIAL NEEDS.

I need not remind you that the endowment of the University has not kept pace with its material growth. The funds acquired have been donated

mostly for specific purposes, chairs, scholarships, etc., which makes it impossible to use them for the general development of the University. They must be and are kept intact. Nor need I remind you of the considerable increase in the expenses of the University, to meet which it has only the support and goodwill of our Hierarchy, and the generosity of our faithful people. It is they indeed who have held up our hands in the past and to them we confidently appeal, as instructed and encouraged by the Bishops, for the necessary means to accomplish the great intellectual works of the new generation.

DOUBLE THE ANNUAL COLLECTION.

I appeal to you, therefore, most earnestly, Venerable Brother, to aid the University in these days of its rapid growth, particularly by increasing the Annual Collection, repeatedly accorded and blessed by the Apostolic See. In this way the University would receive from your generous people a regular contribution in keeping with their certain duty to Catholic higher education, with their increased resources, and with the greatly increased expenses of this central work of Catholic leadership, service, public honor and opportunity.

The years of my earthly life are drawing to a close, and in the way of nature I must ere long appear before my judge. I could have no greater happiness in these remaining years than to know that the Catholic University of America was placed on a solid basis for the present, in keeping with its admitted needs, with its encouraging growth and progress, and with the educational interest of our Catholic people. IF THE ANNUAL COLLECTION WERE AT LEAST DOUBLED IN EVERY DIOCESE, THE UNIVERSITY WOULD BE PLACED ON A SATISFACTORY BASIS FOR THE PRESENT, AND WE COULD REJOICE THAT THE FRUITS OF THE LABORS AND SACRIFICES OF THE PAST HAD BEEN SECURED TO THE COMING GENERATION.

Hoping that you will extend to the University, in a larger measure than ever, your valuable sympathy and support, I remain,

Faithfully yours in Christ,

J. CARDINAL GIBBONS,

Chancellor of The Catholic University of America.

Our Catholic Missions

DISCOURSE OF BISHOP SHAHAN AT THE OPENING OF THE CATHOLIC STUDENTS MISSION CRUSADE, CATHOLIC UNIVERSITY, WASHINGTON, D. C., AUG. 5, 1920.

The delegates of the Catholic Students Mission Crusade are cordially welcome to the Catholic University of America and I trust that their deliberations will result most favorable for the welfare of the great work of the Catholic Missions. To that great work this association henceforth devotes itself with a holy confidence in its calling by Divine Providence to be an auxiliary, spiritually and materially by the Holy See. Our beginnings are modest, as becomes our youth and our place in the long line of co-operators with the work of the Catholic Missions, but we are encouraged by the approval of our bishops and clergy, and by the success of all other auxiliary movements in favor of the missions. What could have been more unpromising than the beginnings of the Society for the Propagation of the Faith, set afoot, one hundred years ago, by a few good women in Lyons amid disheartening circumstances?

If it be God's will that this holy work should grow, He will dispose all things in its favor above all our own minds and wills, will bless it visibly from year to year; and will unfold gradually and happily the lines along which it may best develop.

THE MISSIONARY THE ORIGINAL CHRISTIAN.

What is the mission and what is the missionary? Benedict XV tells us in terms as old as St. Peter that "the mission which Our Lord Jesus Christ, on the eve of His return to the Father, entrusted to His disciples, bidding them go into the whole world and preach the Gospel to every creature (Mark XVI, 15)—that office most high and most holy—was certainly not to end with the life of the Apostles: It was to be continued by their successors even to the consummation of the world, as long as there should live

upon earth, men to be freed by the truth (Maximum illud, Nov. 30, 1919).

Mission and missionary are therefore co-terminous with the divine charge of spreading the teachings of Jesus Christ to all mankind, that is through the whole world and to the end of time. The missionary is filled with the apostolic spirit which possessed and urges him, for love of Jesus Christ, to abandon all earthly attachments, and to go forth for life as a herald not preacher of the good news of salvation, of the truths of the Gospel which alone can free man from the old bondage of sin and ignorance and death. The missionary is the true and original Christian, who accepts simply the mandate of his Divine Master, "Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost (Matt. xxviii, 19). And it is surely no insignificant note of the Catholic Church that a multitude of its children have ever been ready to abandon home and station, friends and relatives, and go to the ends of the earth to spread the Gospel, to endure long exile and strante habits and manners, to acquire foreign and difficult tongues and dialects, to bear with food and climate and modes of travel hitherto unknown to them, to risk health and comfort and life itself for the sake of one soul that it may hear and accept the saving truths of the Gospel. The missionary spirit is the Gospel breathing and working in our souls; it is Jesus Christ impelling and urging us to lift up our eyes "and see the countries for they are white to harvest (John iv, 85)" the peoples who grow up and pass away without hearing the name of Christ, or where there is hope of conversions but none to break the word of God.

It is through the missionary that every Catholic has received the faith. The original converts of the Apostles became at once missionaries of the Greeks and Romans, and even of the Far East. Ceaselessly since then the Catholic missionary has gone to the remotest parts, consumed by his zeal for the spiritual welfare of multitudes to whom the glad news had not yet been preached. Greek and Roman, Celt and Teuton and Slav, owe their Christian faith, and with it all the fruits of Christian civilization to their first missionaries.

MOST FASCINATING HISTORY.

In his recent noble encyclical on the missions Benedict XV calls the roll of all the great peoples who have entered the fold. It is just the map of the civilized world. When Columbus set forth on his immortal voyage of discovery, his chief aim was to bring the truths of the Gospel to lands where it has never been preached, and for a long time the charters of Spanish, French and English explorers of the New World alleged the salvation of souls as their principal purpose in crossing the ocean, so deeply rooted was it in the yet Catholic conscience of Europe that the chief benefit it could confer upon heathen peoples was the saving knowledge and the transforming love of our Redeemer Jesus Christ. What pages of human history are more fascinating than the Relations of the Jesuits, whether of Canada or Paraguay, and what story or devotion and sacrifice can surpass the record of the California missions from Father Kino to Father Junipero Serra? Several non-Catholic American writers have been captivated by the profound moral beauty of these missionaries' lives and in history, poetry, and fiction have left eloquent testimony of their admiration and respect. Suffice it to say that in every manual of Church history it is the chapter of the missions of any period which attracts and holds most easily the attention of the religiously-minded reader, being no more than the action of the Holy Spirit moving men and women to walk in the footsteps of the Apostles and enlarge at any cost the limits of God's kingdom on earth. How instructive it is to read in Eusebius of the third century missionaries who went from Alexandria through the Nile valley, converted the fellaheen of those days, established the monastic life in desert places, preached the gospel in Ethiopia, and would have forestalled Mahomet, in Darkest Africa, had the Arian heresy not convulsed both Church and State in those decades when the whole Orient seemed trembling on the verge of a new order of life in Christ Jesus. And again, how significant to remember that simultaneously went out from Christian Antioch the ardent missionaries who converted remotest Syria, christianized Greek letters, made possible a Saint Ephrem, reached to the heart of China and left in Southern India traces imperishable to this day, of the language, worship and architecture of Christian Syria before it was befouled by the Arabism of Mecca.

HOW DIFFERENT OUR OWN DAYS!

And all this time Western missionaries were going forth from Rome to convert the Irish and the Saxons, the Frisians and the Swiss, the Burgundians and the Vandals of Spain, the various Gothic tribes, and the vast detritus of barbarian people scattered tragically over the once fair and happy surface of the Roman Empire. For a similar outflow of world-wide earnestness of human energy we must come down to our own days, but how different the moral purpose, the ideals, the methods, and alas how different the results, as different as the constructive forces of the Gospel are from the destructive forces of a cruel and selfish commercialism, the spirit of the Catholic missionary from the spirit of modern trade!

Frequent mental contact with the missionary life and its holy works broadens greatly the average Catholic mind. It begins to think of religion no longer in terms of quasi-secular interest, of material gain and progress, of civil security and advantage, but in the highly spiritual and supernatural terms of the human soul, its dignity and its destiny, its personal relations to Jesus Christ and its peril from the forces of Satan

and his immemorial ally, the world. If the pagan Terence could say, with stoic grandeur of view that as a man of things human interested him, the Christian can say, with higher and holier vision, that all human kind is dear and lovable to him, not for its natural but for its supernatural value and calling. In the serene atmosphere of missionary work and interest we are drawn daily more closely together the world over by the cords of Christian charity; by the contemplation of the Holy Family, that model of human life; by the vision of Calvary dominating the world, all history and all time. In this high and glorious light all distinctions, however deeply graven by time and custom and interest, fall away, and the Christian equality of spiritual rights, the holy communism of the genuine Christian life, assert themselves, and the "good news" is preached again. Men learn again, of the universal brotherhood that knows not mine or thine, but cares only for the happy re-union in Christ Jesus of all those human members scattered along the highways and by-ways of life and time, but dearer than the treasures of the world to the Divine Sufferer who redeemed them at the staggering price of His Precious Blood.

AN INSPIRING CALL TO AMERICA.

In some ways our prevalent American mentality seems a providential ally of the American Catholic missionary spirit. International and humanitarian views abound to-day and sustain powerful institutions of recent origin which encircle the world and profess themselves foreign to no human need or suffering which gather for the relief of all the broken peoples of the recent war incredible sums and open their agencies of comfort and consolation at the very ends of the earth. They preach and live a natural universalism of pity and succor, are the highest expression of pure philanthropy and shed honor on our country whence they draw their ideas, their agents and their resources. *Quod isti et istae, cur non ego*, says St. Augustine. May we not in turn cultivate for the highest supernatural motives what our American fellow-citizens perform with ardor and gladness for the highest natural motives? If the Cross of Christ is invoked as the symbol of natural charity for that awful bread-line where not individuals but nations wait with pleading eyes and trembling lips, why cannot the Cross of Christ summon an ever-increasing number of American Catholics to its true and perfect service, the spiritual rescue of those countless millions who are yet in the bondage of Satan? The sufferings of the body are indeed a noble object of relief but in as far as the spirit of man is above his carnal envelope, in so far do the needs of his soul surpass those of his body, and clamor for recognition. Every soul is of divine origin, is made in the image and likeness of God, is an unhappy exile on a transient earth, and is destined to partake of the merits of Calvary, if only the good news of redemption can reach it. Whoever believes truly these words must be forever deeply moved in his spirit that the Cross of Christ cannot be uplifted before the eyes of the billion or more of men and women who have never heard its message of love and mercy, and over whose heads by a mystery that passes all intelligence, we have been called to the Kingdom, by no merit of ours, but by the infinite pity of Him who has called us.

WE ARE ALL DEBTORS.

No proud, exclusive, narrow nationalism can survive where the missionary spirit is active. Every Christian, like St. Paul, ought to feel himself debtor in this sense to Greek and Roman, to the wise and the unwise (Rom. 1, 14), and be eager to preach everywhere the teachings of the Crucified One. "Freely he hath received and freely he should give." The Catholic Church which overthrew the ancient paganism knew itself to be free of the secular temper and aims of the governments under which it went about its unworldly task that rose above them and in every way exceeded them, being not of this world. Its original missionaries changed in this way the face of the world, and when they had done their work men knew that there was but one Common Father in Heaven, that all were His children and all were His children and all were brothers in His Divine Son Jesus Christ who had died on the Cross that all men might have life everlasting. The price they paid for centuries was often a violent death, martyrdom inflicted by the civil power through hate or jealousy. And this has been a common fate of the missionary in many lands through all ages, down to our own day. "Greater love than this no man hath, that a man lay down his life for his friends" (John XV, 13). "The blood of the martyrs is the seed of Christians," was a common saying in those ancient times. And it has remained true that the total self-devotion of the missionary is the usual price of his success, being made like in this to his Divine Master.

A FASCINATING LITERATURE.

Interest in the foreign missions reacts on the church at home and on our own hearts. We ought to be ashamed of our lives of comfort and even luxury, of our waste and our apathy, when we read of the straits in which the poor missionary lives and the self-denial which is his regular habit of mind. Through him the real Gospel comes before us in its inner spirit of self-sacrifice, and we learn to reflect on the unbroken testimony of the ages during which countless priests have gone this hard and rugged way, charmed by the quest of immortal souls, and encouraged by the celestial inner voices that comforted and consoled them. Many a page of missionary annals reveals a soul of mystical temper and perfect immersion in divine grace. St. Francis Xavier dying on his lonely island in China seas and St. Peter Claver ministering to the wronged and crazed negroes in the harbor of Cartagena, were surely often tenderly comforted by the Holy Spirit amid their incredible labors.

Church history has no more fascinating or instructive chapters than those which relate the origin, conduct, and vicissitudes of the various missions.

note come out more sharply, nor the human interest appeal to us more intimately. The public reading of our seminaries and colleges ought to run more than ever to this class of books, and if they do not yet abound in English they ought to be translated or adapted from foreign languages, especially the biographies of missionaries, which are sometimes, like the life of Cardinal Massaia, works of great scientific value. All seminaries should be encouraged to read and meditate the lives of missionaries both past and present, and to visualize in that way the growth of religion, its irresistible power and the obstacles that poor human nature and Satan set up against it. What pages of modern Church history surpass in suggestive power, in imaginative appeal, or often in wit and humor, our missionary magazines? When these accounts of the labors of the missionary are supplanted by talks from real missionaries, or by illustrated lectures, the missionary work of Holy Church impresses deeply a loyal heart, and rouses greater devotion to the holy cause of Jesus Christ. It might help greatly if a biographical booklet were published regularly recording in an attractive way all the books and articles that appear in the principal languages on the foreign missions. Such a booklet could be distributed to the seminaries and the clergy, or sold for a moderate price, or it might be printed, section-wise, in the missionary periodicals.

THE GREAT HUMAN SHUTTLE.

Incidentally, by the nature of his office, the missionary has been at all times the benefactor of the peoples to whom he was sent, also of his own people. China and India profited greatly by the learning of a Schall, a Ricci, and a de'Nobili. On the other hand, the sciences of language, geography, astronomy, medicine, the fauna and flora and natural history of many remote lands, the literature and the fine arts, of the heathen, are much indebted to the labors of the missionaries, both in the Old and the New World. Moreover, by their countless works of history and biography, by their active correspondence and instructive accounts of travel, by their useful dictionaries, grammars and translations, the missionaries have interpreted, almost alone, the heathen world to the civilian nations of Europe and America. Nor ought it be forgotten that the libraries and museums of both are deeply indebted to them for manuscripts, books, and valuable objects which would never have been saved for the Western peoples by any other agency. East and West, they have been for centuries the great human shuttle that wove the many colored web of Christian faith and human refinement, and a great gap would yawn in the annals of civilization if the record of their labors were forgotten.

FRANCE THE PIONEER, AMERICA OUR HOPE.

For centuries Catholic Europe, France in particular, has borne the heavy burden of the foreign missions. Through the last century, the funds of the missions came largely from France. It was the home of the great auxiliary popular associations like the Propagation of the Faith, the Holy Childhood, the Apostleship of Prayer. Over one hundred French congregations devoted themselves to the missions. The principal missionary seminaries were in France and the literature, the "publicity" of the missions was largely French. In a word, of the 60,000 men and women who made up the personnel of the Catholic missions at the opening of this century fully three quarters were French and throughout the heathen world our missions were identified with France. Other Catholic peoples, it is true, had generously caught the spirit of the foreign missions during the nineteenth century and would in time have shared even more largely the apostolic record of France. But they were only beginners. Today not only France but Europe generally broken in resources, humiliated and dependent, obliged to re-establish slowly and painfully its once flourishing economic order, uncertain of the forms of its political and the purpose of its social life in the coming decades.

It is to the New World, therefore, that the foreign missions must look for their future support and encouragement, at least for this generation, and mayhap for a longer time. "The United States of America," says a recent writer, "has carried to the ends of the earth the thought of a high-minded nation that seeks to protect and to benefit strange peoples rather than to use them for its own ends. This nation, too, has grown rich, and most of its people find themselves in a position to give generously to the works of God. The world-war, with its succession of appeals, has stimulated charity, and has led the American people including the Catholic body, to a height from which its view spans oceans, and it discerns everywhere brothers."

Our financial aid is now needed, and in abundance, to keep alive the countless good works set afoot by the old missionaries, churches, schools, convents, hospitals, trade-schools, periodicals, religious books pious objects; all the modest apparatus of each mission, great or small. Is it necessary to mention the daily bread, the shelter and clothing which must be furnished to the noble men and women who have given all they have, themselves included, to spread the Kingdom of God in the souls of millions who yet sit in spiritual darkness. Time was, and not so long ago, when American bishops and priests pleaded humbly at Paris, nor in vain with the Propagation of the Faith and at Vienna with the Leopoldine association for aid in the hard task of planting on our own soil the seeds of Catholic life and growth. The wheel of charity has come full round again, and these churches, once independent and affluent, are now reduced to beggary, scarcely able to maintain a semblance of their former life, much less those Catholic missions in the Orient on which they had poured out such treasures of spiritual and material devotion. Could we do better, in our turn than to take over the spirit

for France came to recognize its duty to contribute regularly and generously to the missions, and thereby secured for distribution the sums relatively great which built up again in the nineteenth century the flourishing missions that the irreligious cupidity of the eighteenth had destroyed. Is it too much to believe that if France has not disappeared in the recent war she owes it in no small measure to the infinite pity of God for a nation which has done so much to spread the Gospel of His Divine Son?

WHAT CATHOLIC STUDENTS CAN DO.

How can the Catholic students of the United States help the foreign missions? They can help in many ways. The missions are pre-eminently a spiritual work, foremost among the good works that promote the salvation of our souls. Every student can bestow daily upon the missions the alms of prayer that God may send numerous reapers to the whitening harvest, may awaken in many hearts, as He is now doing in Ireland and our own country, the inclination toward the vast fields of missionary labor that send out daily the most pitiful appeals for helpers and for material aid. Let the prayer for the missions become a daily prayer of every student, lay and ecclesiastical. God wills it that we should storm in this way the citadel of heaven. Surely, if we knew the truth in no other way were called the great missionaries of the past. They were heaven's response to the apostolic ardor of multitudes who could not go to the Crusades or cross over to Africa or attain to India or China. But it was surely the prayers of the faithful which obtained the sublime calling of a St. Francis Xavier or a Las Casas. Was it of the prayers of a few good persons that brought about the creation of those holy works, the Propagation of the Faith, the Holy Childhood, the Apostolate of Prayer? If Our Divine Lord wishes His Kingdom to grow in the hearts of men, on whom does He look with more pity than on those who have never heard of the Gospel, and what petitions will He grant more quickly than those which call for the increase of His honor and glory, the founding of new Christian units, the restoration of the religious balance by the salvation of thousands who will take the places of those whom infidelity sweeps off daily into its cruel bondage? Then again our good works, every act of self-denial or charity, every exercise of Christian virtue, every conquest of sin, has its own appointed merit which may go to swell the power of prayer, and in its own way solicits the loving mercies of God for the countless millions who know Him not as yet. In the great mystery of the calling of the nations they may be the destined seed from which shall spring the Catholic peoples of the future. Who can tell on what shores Christian civilization will hold highest her torch in a hundred years? It has shone brightly in the west for several centuries, but who will guarantee its survival amid the elemental passions that now are dominant in once Christian countries? It seems already overthrown in a large part of the Slav world. What barriers can arrest the poison-vapors that blow hitherward on every wind? The Catholic student can help greatly the work of the missions by informing himself concerning them. *Ignoti nulla cupido*. We are not interested in matters of which we know little. Conversely, we are easily interested in subjects of which we know something. This is especially true of the missions, whose history, works, and persons offer a great natural attraction. Lectures, missions magazines, visits and talks of missionaries, correspondence with missionaries, books on the missions, biographies of missionaries, often saintly martyrs, are so many sources of knowledge. With knowledge come sympathy and intelligence, respect and admiration, and amid these natural good impulses divine grace often finds the most favorable moment or occasion for acceptance. Joyful acceptance, by the soul predestined by God to be His agent for the redemption of many who would otherwise remain forever the prey of superstition, idolatry, hopeless immorality and eternal death.

EFFECTS OF THE MISSIONARY SPIRIT.

The student can give intelligent sympathy even affection, to the Catholic missionary the world over. He can come to look upon him as the most needy member of the Catholic army of conquest that is forever intrenched on the edges of Satan's visible domain. Sympathy and affection express themselves in generosity, and the Catholic student from his College days can learn to practise a little self-denial that the mission and the missionaries may not be left to decay or perish. In return he will know himself more practically as a member of the Kingdom of Christ that transcends all races and peoples and nations and embraces all mankind forever, and is the earthly shadow of Heaven itself. His Catholic sense will be at once pure and genuine and his grasp of all things Catholic will be more secure and permanent. He will come to understand that the Catholic Church is by its nature a world-wide institution with identical interests everywhere and at all times. He will read its history in that large and comprehensive spirit, and will appreciate rightly the sources of the hatred and the opposition which at all times dog its progress. His heart will be a regular abiding place of the highest forms of Christian charity, and the aroma thereof will not only sweeten his own life but will attract others within the fold. Great oaks from little acorns grow, and for many a young Catholic man his interest in the missions and the missionaries, i. e., in the preservation and growth of the Catholic Church, may be the source of many blessings and of his eternal salvation. If the cup of cold water given in the name of Christ will not go unrewarded how surely will God reward an intelligent, affectionate and sustained devotion for the honor and glory of His Divine Son! I may add that a common interest in the missions will surely tend to unite all our Catholic students on the highest lines, and thus help greatly our entire Catholic manhood by spiritualizing profoundly their entrance into the responsibilities and obligations of their elders.

THE CATHOLIC UNIVERSITY BULLETIN

Vol XXVI

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No. 8

CONTENTS

THE OLIVEIRA LIMA LIBRARY
AN ENCOURAGING LETTER
SERMON OF BISHOP McNICHOLAS

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter February, 1918, at the post-office at Washington, D. C.
under the Act of Congress of March 3, 1879.

The Oliveira Lima Library

The University has now the large and valuable library of Mr. Manoel Oliveira Lima, former Minister of Brazil to Belgium, and one of the most learned men of Brazil. This library is one of the largest collections of books, mostly Portuguese, on the history, literature, art, geography, and religions of the Portuguese possessions in South America. Its 30,000 volumes are a valuable addition to the South American collections at the National Capital, and will be greatly in demand, once they are accessible to scholars. It is the intention of Mr. Lima to devote himself for the future to increasing this incomparable library, and to making it the center or nucleus of closer relations with the Catholic peoples of South America. The Lima Library is located for the present on the third floor of McMahon Hall, pending the construction of a new library building, when better accommodations will be found for this unique collection. Mr. Lima was for many years in the diplomatic service of his native country, Brazil, and is one of its most distinguished and prolific writers.

An Encouraging Appeal

Many dioceses have signified their intention to co-operate generously with the eloquent appeal of Cardinal Gibbons for the Annual Collection of 1920 in favor of the Catholic University. We reprint with gratitude the appeal of the Toledo diocese which has just reached us.

BISHOP'S HOUSE

525 Islington Street

Toledo, Ohio

November 16, 1920.

Reverend dear Father:

There is a pathetic and personal tone to the concluding paragraph of the appeal of the Most Eminent Chancellor of the Catholic University of America which cannot fail to stimulate the Catholics of the United States to increased generosity towards our national school at Washington.

"The years of my earthly life are drawing to a close, and in the way of nature I must ere long appear before my judge. I could have no greater happiness in these remaining years than to know that the Catholic University of America was placed on a solid basis for the present, in keeping with its admitted needs, with its encouraging growth and progress, and with the educational interest of our Catholic people. IF THE ANNUAL COLLECTION WERE AT LEAST DOUBLED IN EVERY DIOCESE, THE UNIVERSITY WOULD BE PLACED ON A SATISFACTORY BASIS FOR THE PRESENT, AND WE COULD REJOICE THAT THE FRUITS OF THE LABORS AND SACRIFICES OF THE PAST HAD BEEN SECURED TO THE COMING GENERATION."

The words are those of a great churchman who feels that he is closing his days on earth and coming to the years of his eternity. If for no other reason than to show by acts an acknowledgment of what Cardinal Gibbons has done by his civic and religious activities, for the American Church, and, by his writings, for the Church throughout the world, every Catholic in this country should deem it an honor and a privilege to bring the consolation so paternally desired to the declining days of the most revered of the prelates that have glorified the pages of our history.

But the appeal is not without reasons other than personal. The Catholic University of America is a favored foundation of the far seeing, luminous Leo XIII. It enjoyed the blessing and the solicitude of the saintly Pius X. Benedict XV, gloriously reigning, by word and example, has encouraged the Catholics of America to increase its influence and power for good by recognizing its high purpose in the richness of their endowments.

*"It is admitted by all that the Catholic University has had a large share in the happy development of our American Catholic life in the last three decades. Quite apart from its daily service to Holy Church and to human learning, it has called into being and nourishes generously educational works of a high order of religious helpfulness and merit. We owe to the Catholic University of America the Catholic Sisters College, of whose usefulness there is but one opinion. By the training afforded the Sisters and the Diocesan superintendents of schools it has been most helpful to Catholic primary education. * * * Catholic Summer Schools for our teaching, sisterhoods now growing in number, owe their origin to the University. The Catholic Encyclopedia, that monumental and unparalleled work of American Scholarship, yet new to such complicated and difficult undertakings, recognizes cheerfully its debt to the University." (From Cardinal Gibbon's letter.)*

This University is, moreover, the special, concrete care of the American Hierarchy and our own distinguished Bishop has not ceased, since

our diocese. Nor has the Bishop of Toledo failed to profit by the admitted advantages of this institution. Our priests, our religions and our schools are beneficiaries of its various departments, and to no small extent have we profited by the eminent scholarship and religious zeal of the professors whose names are in honor wherever true science is esteemed.

By natural attraction this Great Lyceum at Washington has become the center of the activities that express our Catholic life and the gathering place of all those who direct the forces, intellectual, moral and social, which, when wisely regulated, mean as much to public order and individual content. We need a strong fortress against evils that are attacking every phase of our existence and such a defence we have in the Catholic University of America.

The Diocese of Toledo, which has given ready response to every worthy appeal, will not, we think, fail to meet the expectation of its absent Bishop doubling its contribution to be taken up on the First Sunday of Advent and thereby helping the cause of Catholic education, so vital to Religion and Country.

To you, brethren, the blessings of the holy season of Advent.

Faithfully in Christ,

JOHN T. O'CONNELL.

Mary Immaculate and the National Shrine

Discourse of Right Reverend John T. McNicholas, O.P., D.D., Bishop of Duluth, Minn., on the occasion of the Laying of the Foundation Stone of the National Shrine of the Immaculate Conception, by Cardinal Gibbons, Catholic University of America, Washington, D. C., September 23, 1920.

RIGHT REVEREND JOHN T. McNICHOLAS, O.P. D.D.,

Bishop of Duluth, Minnesota.

Most Eminent, Most Reverend, Right Reverend, Very Reverend and Reverend Fathers, Beloved Brethren:—

Complying with the ceremonies of the sacred and ancient ritual, the venerable Prince of the Sacred College and the Dean of the episcopacy of the world, has laid the foundation stone of the National Shrine of Our Blessed and Immaculate Mother. The Bishops of the United States, with their loyal clergy and millions of the faithful, attach to this event not a passing importance, but rather proclaim it as an epoch in the life of the University and that of the Church in the United States.

The leaders of science, captains of industry, diplomats, legislators, generals of armies, statesmen of the world, radical thinkers, revolutionary agitators, occupied with a thousand confused programs and solutions, would reorganize and reconstruct the world. Our spiritual leaders, not less but rather more interested in the welfare of mankind, with clear vision, with sure guidance and unchangeable principles, invite the attention of the nation and that of the Church to the supreme importance of their action today as a reconstruction measure in honoring Mary, the Immaculate Mother of God.

If a curious or incredulous world asks the reason of it, the answer may be given in the words of our Holy Father Pope Benedict XV: "Human society, indeed, has reached that stage in which it stands in the most urgent need of Mary Immaculate, no less than of the joint endeavor of all mankind. It moves now along the narrow edge which separates security from ruin unless it be firmly re-established on the

The Nations Need Mary.

The nations need Mary Immaculate because they need Christ, and it is through Mary that Christ can most surely be brought back to them. The entire human race was hopelessly beyond the power of restoration when Christ came upon earth. No human agency could have reconstructed society. The work of the Redeemer was a perfect one, and was accomplished not merely for His own day, but for all nations and for all time. Humanity, as a whole, never again can lapse completely. However deep-seated the corruption of the heart of mankind may become, it can be only partial. Otherwise the Church would not be universal, the work of Redemption would be a failure, and Christ would have come in vain! Through Christ, and only through Him, was man in the first instance restored. Through Christ alone can all society in every age again be restored. There never will be a Saviour other than Christ given by God to heal the wounds of society.

Christ died for all (2 Cor. v. 15). Christ was offered once to exhaust the sins of many (Heb. iv, 28). Is the world ignorant of this, or has it forgotten it? Has it turned away from Christ and refused His saving powers? It would seem that the nations have risen up against the Liberator of mankind—that they have abandoned Christ and rejected His law. This revolt implies the perversion of a nature that was made in Baptism like unto the nature of Christ; it involves an ingratitude of which even the basest Christian nature should be incapable. Christ shut out from the life of the individual presents a sad spectacle, but Christ exiled from the nations, by the will and decree of the nations, as He is today, furnishes the saddest spectacle in the history of the Christian world. In the past, Christian nations sinned by avarice, by injustice, by tyranny, but they did not turn away completely from God. They did not lose sight entirely of their Christian ideal, and they did not fail in due time to return to Christ in repentance.

One may ask: Is the dissolution of governments at hand? Is the form of civilization that has been evolving for a thousand years to give way? Must the old edifice be destroyed in order that a new one may be erected? Will the builders place the new edifice on shifting sands that the rains and winds will destroy? Will fire and sword and pestilence and famine continue to involve nation against nation? We may gather around Christ as the disciples did on Mount Olivet when, speaking of the Temple of Jerusalem, He said to them: "There shall not be left a stone upon a stone" (Matt. xxiv, 2). And, describing the signs of the consummation of the world, on this occasion, we may hear Him utter for us in the present crisis the consoling words: "See that ye be not troubled."

It is a matter of little consequence whether our present civilization and culture be preserved, or whether a whole new social order be created, provided Christ be the Architect and Builder to renovate the old or to construct the new edifice. Nations and governments left to their own resources are hurrying to their destruction because they have expelled Christ. The Son of Mary, omnipotent though He be, now in exile owing to the abuse of liberty by men and nations, is awaiting an invitation to return, for until the end of time He will, without taking away liberty, seek to save individuals and nations. Governments have thought it to their advantage to discredit Christ and the influence of His divine religion. Their work has been their own undoing. This is the pass to which society has come! Thus it is that the nations stand in the most urgent need of Mary Immaculate.

How Can Mary Help the Nations?

Mary suffered most with Christ in the work of man's redemption. Because nearest to her divine Son in His Passion, Mary is most powerful of all creatures to obtain for all the benefits of the Passion of Christ which redeemed mankind. Mary, the Immaculate Mother, may the nations delegate thee to bring back the exiled Christ to human society, that Christ's blood may again be transfused into the very blood of the nations, that the power of Christ may subjugate the mind and the heart and the will of the nations to God!

O Mary Immaculate, it is not superstition, nor sentimentality, nor the exaggeration of fanaticism, but rather is it the compelling power of Catholic sentiment, instinct, faith, hope and love to raise up a Shrine for this nation, dedicated to thee! Its sweet bells will ever ring out as an invitation to this nation to turn to Christ, to become in very truth a Christian nation, guided by Christian teachings.

It is most fitting that the National Shrine of the Immaculate Conception should be erected at the Capital of the nation. Our Federal government can recognize it for what it is, and what it will be—the temple of love in which will be taught love of country; the temple from which will ascend continually fervent prayers that our nation may endure forever, which will be possible only through the teaching and practice of the charity and justice of Christ. O Mary, Our Blessed Mother, the family of nations needs thy Divine Son, and thou must lead them back in procession to Him, and obtain for them pardon. May America fearlessly say to all the nations of the world: We have need of a supernatural religion. It is our best, our strongest and ever loyal ally. We need Christ, the only true source and origin of faith that is supernatural.

University Life Needs Mary.

If we take a universal survey, do we not find that the intellectual world is alienated from God? Powers of the intellect can attain their highest perfection only in the study of God. These powers are employed too frequently to deny God; filled with intellectual pride, men refuse to consider divine benefits. The avowed object of all educational institutions is truth and the perfection of intellect. The food of the mind is truth. When Christ stood before Pilate, the Roman governor asked Him: "What is truth?" Christ did not answer. Pilate's eyes could not see the Living Truth before him; neither could his ears hear the truth spoken by the lips of Christ. The intellectual world of today, like Pilate, is asking: "What is truth" (John xviii, 38) and, like him, it sees not, it hears not, it understands not; it refuses to consider God, the Eternal Truth, the Source of all truth! The learned world is seeking the perfection of the intellect. It acknowledges that truth has the power to perfect the mind and the faculties of the soul, and yet it refuses the intellect permission to engage in its highest and noblest occupation—that of studying the little that we know about God. O Mary, the Immaculate Mother who gave Christ to the world, bring Him back again to the intellectual world which has exiled Him!

Seven hundred years ago the greatest professor of all Europe, occupying a chair in the University of Paris, declared that only a few, and they after long and laborious study, attain the knowledge of a few truths, and even these, when the mind is cut off from Christ and Divine revelation, involved with much error. This was the thesis of the Angelic Doctor. The learned world, apart from Christ today, endowed as it is with great intellectual power, and possessed of vast

erudition, is proof that deplorable errors and absurd mistakes and destroying leadership are inevitable without Christ. Must we not marvel that so many university men, so many men of scholarly attainments in every calling, know so little about religion, find no interest in it, do not think it worth their while to give the one really important thing in all the world even the passing consideration which they give the ordinary affairs of their daily life? They fail entirely to recognize the necessity of religion. Agnostic perhaps in spirit, they dismiss the whole subject of religion because of their doubting judgment. Unconvinced of the existence of an eternal life, they will take no chance of being deprived of the fleeting pleasures and honors of this world. They will gamble away an eternity of Truth, forfeit the unending joys of heaven, because of their doubting judgments. Is not this man's gambling instinct carried to the point of insanity? O Mary Immaculate, this Shrine which dominates this institution of learning will ever give it the most decided advantage in the attainment of truth, for this temple dedicated to thee will ever proclaim to those in search of truth: You have need of Christ and the fullness of His revelations. My Divine Son must be your compass on the sea of truth. He must be the sun that lights up a world for you to explore. Without Him your judgments cannot be poised or balanced in the attainment of truth. This temple shall ever be a protest and a challenge to the university life of this country against the sentence of invalid divorce which has separated the Science of God from the other sciences. Yes, let the voice of the Vicar of Christ be heard in every institution of learning. University life throughout the world stands in the most urgent need of Mary. We may confidently believe that through Mary will the learned world once more turn to Christ, to be guided by His Divine revelations.

Human Society Needs Mary.

Will not the verdict of history be that the world war was begun principally because of materialistic gain without regard for justice and charity? In the Providence of God the instruments of material progress became the implements of destruction of the accumulated material wealth of centuries. The age and century past have been characterized by the grossest materialism. A huge material machine has been built which has got utterly beyond the control of men and is speeding its way to destruction. The Tower of Babel seemed such a stupid attempt to defeat the designs of God; and yet was not the insane judgment that directed it puerile in comparison with the passion of the past century for the progress and perfection of everything in the material order which would proclaim the absolute self-sufficiency of men?

A curse of the century past has been the so-called new freedom that has liberated men from the supernatural, that has extinguished the light of Divine Faith, that has reduced man not merely to the order of pure nature, but has degraded him by perverting his nature through the unbridled indulgence of his worst passions.

Revolutionary movements promise what is clearly impossible—the establishment of absolute equality among men, and the equal distribution of all earthly possessions. They would abolish the distinction of nations, break asunder the bonds of family ties and set children free from the authority of home. They would have citizens first acknowledge the absolute supremacy of the State and then deny allegiance to the State. They would have the faithful see neither the sacred nor the supernatural character of religion. Present conditions of society

it would seem, to Satanic forces in a public organization which is intended to corrupt by impurity and obscenity, and thus bring about the ruin of peoples and races and nations, as well as of individuals.

Women are seeking a freedom that is excessive. Mary Immaculate will ever remind women that there is no true freedom which is not an elevating and an ennobling power. Let women have all the freedom possible, provided it makes them more perfect and more noble.

O Mary, Our Immaculate Mother, surely does human society need thee! Thou must call woman back to the true ideal of motherhood, its dignity and its power. The sanctity of the marriage tie must again be established as a divine contract among all peoples, and as a sacramental union amongst Christian nations. Nazareth must proclaim the divine character of the home. Immaculate Mother of the Home of Nazareth, inculcate in children respect and love for parents.

It was fearless Christianity that set woman free from the bondage of the passion of men. Neither the mighty army of the Caesars nor the corrupting forces of their kingdom could daunt the Church in her proclamation of this freedom. Christianity must defend today this freedom of the state of Virginity as the exalted calling of particular souls following the counsels of Christ. While millions of souls are rushing to destruction, given over to a reprobate sense, because of their impure lives, the Church holds aloft her standard of Virginity; she renews her decree of freedom—the greatest freedom ever given to women, the freedom of virginity, the freedom which only a divine religion could give and maintain for centuries, a freedom which Mary alone enjoyed in its absolute plenitude and perfection. O Mary, Immaculate Virgin, make the world again appreciate the exalted state of Virginity! Surely does human society need Mary to restore in the world respect and love for the virtue of purity, and a willingness to submit to the restraints which it imposes. Mary Immaculate, the Queen of modesty, is needed to teach modesty in manner and in dress to the women of our age.

Injustice and lack of charity have carried on a traffic in slavery throughout the centuries. The poor and laboring class have been treated as if they were not possessed of human and immortal souls. They have been held as creatures through whom un-Christian philanthropy might seek its glorification. Today there is a revolt of the poor and laboring classes. Let the revolt be governed by justice and charity. Here material possessions and bodily comforts cannot bring peace and happiness. There must be a life lived according to the principles of a supernatural religion, according to the teachings of a Church that is and ever will be the friend of the poor and oppressed, demanding for them justice and charity; a church which recognizes on the one hand that many inequalities are due to the wisdom of Divine Providence, a church which again protests against the inequalities due to injustice and avarice of men and to the corruption and tyranny of governments. O Mary, bring back the justice and charity of thy Divine Son to the world! If these prevail, then we need fear no social revolution, then shall the wounds of society be healed; then shall we be led, through thee to Christ our Saviour

Mary, the Living and Immaculate Temple.

We are honoring our Blessed Mother today under her most singular title and privilege—the Immaculate Conception. The universal law required that Mary, like all others, should bear the stain of her origin. Divine Wisdom and the infinite sanctity of Him who was to be born of her demanded her exemption from this universal law, which was

granted in virtue of the merits of Christ. Original sin was not removed from Mary's soul. No! The preventive grace which makes Mary stand apart from all creatures excluded the transmission of the stain of original sin. Original sanctity, innocence and justice were in Mary's soul from the instant of her conception. In all except Mary, there is stain which marks us as the descendants of a parent who in disobedience squandered these virtues and made his nature a fallen nature, and himself incapable of giving us any other nature than that which he himself possessed—one fallen from original justice, sanctity and innocence. Mary is the realization of what all peoples and races and times have sought—the perfect one.

No temple can express adequately the beauty of the living and Immaculate temple of Mary's soul? But should not the love of our Mother command the rich resources that are ours, and all the genius of which the Church is possessed, to raise up a temple, a National Shrine, that will express our faith in Mary, our trust in our Mother, and our love for our Immaculate Queen? The inspiration that has strengthened the powers of vision and focused it to see beyond ordinary limits, and that has stirred the imagination and quickened the judgment and warmed the heart of Catholic America to erect this noble edifice to a Queen Immaculate, in whose confidence and love he has lived, has been given to Bishop Shahan. He knows a thousand needs of university life, which would benefit this institution of learning, but he knows that no remedy must be sought that has not its origin in God. He knows that our greatest need is Mary the Immaculate Mother of Christ, to restore God to the Nations, to university life and to society.

Your Eminence, for fifty years you have been the central figure in the life of the church of the United States. The sixty years of your priesthood link us with the fathers and founders of the church of America. In your long and blessed life no work for the interest of religion has been dearer to your pastoral heart than the Catholic University. You have labored untiringly for its progress in order that it may give to the country which you love as your very life the principles of Christian charity and justice and discipline. This day must be one of unsurpassed joy on which you ask Mary Immaculate to assume forever the supreme protection under God of this university.

His Eminence, in the prayers of the liturgy, has called upon God to bless this stone, and to grant through the invocation of the Divine Name, that all who with a pure intention contribute help toward the building of this temple of God may enjoy health of body and peace of mind.

Catholic America today is called upon to be true to the traditions of our forefathers. One hundred and sixty-six years ago the Immaculate Conception was declared the principal Patroness of all the possessions of Spain, including America. Seventy-four years ago, the Fathers of the First Council of Baltimore elected Mary Immaculate the principal Patroness of the United States. We confirm today this election. And does not the presence of the Episcopate of America assembled here today promise that this rich nation will be munificent to its Patroness?

- May the beginning of this House of God, so auspiciously protected, and may its development into a temple of unsurpassed beauty, and may its happy realization be for the praise and glory of God and for the honor of our Immaculate Mother, who is the pledge of our Victory.

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THE CAUSE OF IRELAND

By Bishop Shahan

THE BURNING OF CORK

THE DEATH OF MAYOR McSWINEY

ENGLAND'S RED RECORD IN IRELAND

THE FUTURE OF IRELAND

UNIVERSITY REGISTRATION

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THE BURNING OF CORK.

The burning of Cork surpasses in grim horror and fierce injustice the crime of Louvain. The little academic city of the Belgians was given over to arson and pillage in the name of the German Empire, and under direction of the German military forces, whereupon England roused the entire world with her passionate denunciation of the crime of the ages. Now she has herself committed a super-crime not in the name of any authorized government agency, but in the name, spirit and principle of anarchy. Maliciously the English Parliament squints at its own agents, clothed by it with omnipotence and irresponsibility, and encourages Bolshevik practices that tomorrow will come home to London with sanguinary interest, in as far as the loot of London surpasses that of Cork, and the red-eyed rage of its dumb masses can work out in deeds of horror that will make the ashes of Cork look like a playground.

If this be the liberty that the English government would force upon Ireland, who can blame the immense majority of the Irish people for rejecting it, backs to the wall. Better a thousand times to die by the bullets of English anarchy in defense of true liberty than to yield to a poltroon, abject compliance with the dictates of a drunken English police, gathered in the scums of London, petted like hired gladiators and turned loose upon a great religious and peaceful nation to which for over a thousand years all western mankind is debtor beyond calculation or payment, and whose affectionate children are scattered the world over, wherever English accents are heard.

When will this berserker orgy of the English Coalition Parliament cease? Masked by the man of "nimble politics" but cowering beneath the whip of Carson and a small rump of discredited and disintegrating Irish Protestants in a corner of Ulster, disavowed by their fellow Unionists of the south of Ireland, it was described by Mr. A. G. Gardiner of London as "the basest House of Commons that has been known within living memory, a Parliament composed of the dregs of all the worst motives of war, hate, greed, and ignorance." Was it to breed in Ireland the anarchy we are fighting from New York to San Francisco that millions of American youth crossed the ocean and fought to save England from her near destruction by the Kaiser? Shall we sit by with folded hands and silent lips while a great mercantile seat like Cork is levelled to the ground? When the Goths burned Rome, when Robert Guiscard burned it again, and when Charles V surpassed both, it was done in the name of law and order, the cruel law and order of conquest, but still proclaimed and enforced, fierce and bloody as were its rules, and inhuman as were its sanctions.

But in Cork, wild-eyed Anarchy wearing the insignia of English authority, its agents encouraged and abetted by the English Parliament, though unnamed and irresponsible, waves the torch, pours the oil, casts the bomb, cuts the fire-hose, shoots up the peaceful and unarmed city, and retires to its lorries and its barracks, waiting another black night to repeat this Saturnalia of murder and arson and loot. All this in the name of the law and order of England, all in the name of its sinister liberty, but really in the name of Cromwell and Ireton who walk the earth again, and cheerfully recognize their own craft, much bettered by the gains of modern science. Was it for

this evil pass that we granted relief to England in the matter of the interest on her great war debt to us, that she might support an army of occupation in Ireland, and pay ridiculously thousands of English convicts to burn and pillage a sister nation that asks only its natural and rightful liberty? This last English crime is against civilization, and far surpasses the horror of Louvain. Shall we be dumb spectators of that sanguinary anarchy which every honest heart in England denounces? Once Prince Albert said that the only solution of the Irish question was to sink the island for one-half hour beneath the sea, that its human vermin might be exterminated. Lloyd George knows something better: it shall be made a red cinder.

Let all America arise as one man to denounce this unspeakable crime, which is directly aimed at ourselves, for if anarchy can reign supreme in Ireland, by what logic can we repress anarchy in New York or in Seattle?

ENGLAND'S RED RECORD IN IRELAND.

"Our relations with England have always been a terrible misfortune to us." Thus spoke the Irish hierarchy a month ago in the most powerful document that has appeared in a century on the welter of wrong and cruelty that calls itself the English government in Ireland. The world stands aghast at the sight of a government engaging in murder, arson, pillage, floggings, burnings, raids and violence of every kind, such as is now the regular order in that "most distressful country."

Let the Bolshevik hide his head before the red record of the last few months, nay, of the last two years. Henceforth, whenever Turkish atrocities are mentioned the devastated towns and villages of Ireland will assure England the foremost place among the detested executioners of peoples and races. Arise, Oliver Cromwell! Arise, Ireton! Arise, Coote! and across three centuries shake the bloody hand of Lloyd George. Whatever the temper of the people of England, the spirit of their government of Ireland pursues ever its bitter way of manifold evil, and it is greatly to be feared that its savage hatred of Catholic Ireland will ere long plunge the world into new wars, whose horrors can easily be imagined, but in which the baleful star of England will surely suffer eclipse. By her refusal to longer bear the yoke of oppression, Ireland has taken again her rightful place among the modern nations, and though her initiation is barbarous in the extreme, she will win to the front, for it is either extermination or victory.

A self-emancipated Ireland will never again put on the shackles she has cast off, or before they are fastened upon her anew England will be called on to face the long-suppressed but hourly menacing domestic revolution, for whose bloody character she is now setting up in Ireland a suggestive exemplar. But are there not outrages and murders on the part of the persecuted Irish? Be it so, only, as the Irish hierarchy make clear, they have been deliberately provoked by two years of grossly oppressive measures in all parts of Catholic Ireland. Just as in 1798, in order to justify the savage "reprisals" we now witness, and to stir up anew in England, for the benefit of coalition, that terrible anachronism of our day, the will to persecute for religion's sake.

It is to suppress Catholic Ireland that 150,000 British troops are kept in the island, a people notoriously moral and crimeless when not goaded by English bayonets. "British troops are in Ireland to keep down the Catholic population," says Mr. Sidney Weir, "and to support the Protestant population." The same English writer tells us that today Ireland is self-governed, and would be better governed still if England took her troops and policemen out of the country where their presence causes friction. "There would be no disorders in Ireland if our troops were removed." England is no longer dealing with a subject Ireland, but with a great free Christian people which has resumed its independence and has decided to die in its own home or live there free and prosperous.

"Not by inhuman oppression will the Irish question be settled," say the Catholic Bishops of Ireland, "but by the indefeasible right of Ireland, as of every other nation, to choose the form of government under which its people are to live." Two years ago, on Armistice Day, the welkin rang with similar words, proclaimed from Washington, and to their welcome music war-scarred Europe laid down its arms, and from Berlin to Paris men ceased to be creatures of the jungle and put on again the appearance of civilization. Roughly speaking, this political evangel has been accepted through Europe, and a dozen new nations have been allotted seats at its council table. Ireland alone is yet held in bondage by her immemorial oppressor, while she waxes ever richer and greater, sole mistress of the world's great common highway, collecting toll of all useful and precious things over a hushed and impotent world, eyeing jealously her allies of yesterday, and insolently inviting Ireland to share her glory, made up, in the fierce verses of Labouchere, of wrongs and cruelties without number.

How long, O Lord, how long shall this dear people, from whose loins our own country has been so richly served, suffer the intolerable ignominy of national suppression and decay? When shall England's last excuse and sham be cast to the ground, and the right order of mutual independence be established between these islands, one of which, say the Irish Bishops, "was a great Christian nation when pagan chaos reigned across the Channel, and which will remain, please God, a great Christian nation when the new paganism that now prevails there has run its course."

The new paganism! It is not in vain that thirty Catholic Bishops, at their head the successor of the blessed Martyr, Oliver Plunket, affix the stigma of paganism on Lloyd George and the men who abet or urge his horrid policy of making a "proper hell" of Ireland. As the distinguished publicist, Mr. A. G. Gardiner, has pointed out, the United States of America, so intimately veined and interpenetrated with the best that Ireland had, cannot patiently tolerate a political situation that disturbs its domestic life more variously and profoundly than ever did Cuba under Spanish misrule, or Mexico under Villa and Carranza.

Meanwhile, let us hope, with the Irish Bishops, that the constancy of faith is sure to prevail. They assure their harrassed and distressed people, overrun day and night by irresponsible savages, abetted and protected, nay, directed, by a foreign government, that "the day of freedom and peace will come soon if they resolutely walk as the children of light, for the fruit of the Light is in all justice and godliness and truth. Accordingly, see that none renders evil for evil to any man, but ever follow that which is good towards each other and towards all men. God is our help, as He

has been through all the centuries of our trials, the hope of our fathers. With His blessing upon us we need fear no foe. With His light to guide us we need dread no future. Let us use the all-powerful weapon of prayer on which He bids us rely!"

No, these words were not pronounced in the Catacombs over the slain Christians reverently gathered in from the blood-soaked soil of the Coliseum, but over the bodies of innocent men and women and children slaughtered yesterday on Irish soil, in open day, in their own doorways, in the "boreens" and lonely places, the latest victims of that English persecution of the Catholics of Ireland which is at once the horror and the glory, the mystery and the key of all Irish history since Henry VIII and Queen Elizabeth. It dominates yet the ever cruel hearts of the persecutors of Ireland now given over defenseless to a curiously wicked malice that only English government hypocrisy could excogitate.

After all, it is a supreme moral conflict in the political order at which we stand witness. One hundred years ago Ireland was fighting England for the right to hear Mass and to go to confession. Amid incredible difficulties and obstacles Daniel O'Connell won for Ireland the right of Catholic Emancipation and thereby inaugurated the triumphant march of the poor and the oppressed throughout the nineteenth century, for their cause is always that of the Catholic Church, as anyone can see by the great public documents just edited by Dr. Ryan and Father Husslein, in their work, "The Church and Labor." The Irish Catholic Bishops have placed themselves at the head of their cruelly oppressed people, and the pitiful figures who, for the moment, misrepresent the feelings of the English laboring man in the mines, on the railways, and on her countless ships, must shortly vanish from the scene of blood and anarchy which they have conjured up. Only the great Christian virtues of justice and charity can dominate it. Let the men of evil who now hold power in England know that on the just solution of the Irish situation in the spirit of triumphant modern democracy rests the peace of the world. If that peace is again broken, what guarantee has English imperialism that it can survive when the imperialism of Prussia, Russia and Austria vanished only yesterday.

DEATH OF MAYOR McSWINEY.

Mayor MacSwiney will at once take his place in the long list of martyrs of Irish independence, that great human cause for which the sons and daughters of Ireland have fought so long and to date so hopelessly. It is no longer possible for Ireland to seek her independence in the usual way, on the field of battle; she is obliged to resort to moral and indirect means, to appeal to the tribunal of public opinion before which our modern world bows, and whose influence is in the long run irresistible. The tragic death of Mayor MacSwiney, so long drawn out and so full of high resolution, has fascinated all mankind, and has fixed a new stigma on the brow of England's government. However, men may appreciate the morality of his method of protest against the stubborn injustice and the incredible anachronism of the mal-government of Ireland, it remains true that his own people, an intensely moral and religious people, sustained and approved him. A Catholic priest assisted him publicly during the long agony and gave him daily the Bread of Life. Catholic Bishops visited him and encouraged him. All Ireland was on its knees for him, heard Mass daily for him, recited the Rosary and offered endless prayers

for him, as though it would hold up to the end the hands of this Moses who showed them a new way out of their hard national bondage, even though he should die in so doing.

Finally, all Catholic Ireland stood around his grave, with the guns of England trained upon them, and committed his remains to the common Irish mother with a solemnity befitting the burial of her noblest sons.

He loved his life and respected it, and his uniquely pious and religious messages betray a soul keyed up to a high degree of spiritual emotion. But he loved Ireland more than his life, and he felt that the great Master of life and death, the Author of patriotism, understood and accepted his supreme sacrifice.

In reality Mayor MacSwiney died for love of the Catholic religion, since the desperate situation which seemed to call for this holocaust of self, pivots in last analysis on the insane and stupid anti-papal bigotry of a small element in his own country, whom the English government, with tongue in cheek, refuses loudly to coerce, and after having spoon-fed this religious bigotry for a century declares itself innocent and helpless before its own inhuman creation. If the English government applied at once to the anti-papal and even treasonable minority of Ulster the same infamous justice which it affects to offer the Irish Catholic population, that Irish unity which it demands would appear at once. Let the English army, which encourages and protects the unreasoning anti-papalism of a corner of Ulster be withdrawn, and Irish unity will soon manifest itself on a scale large enough to force its recognition by England. The highly religious death of Mayor MacSwiney, a human victim on the altar of Ireland, shows us that only in prayer to Almighty God is there hope for Ireland. The political shackles of every white people have been broken largely by the aid of American citizens. Ireland alone, for her fidelity to Catholicism, must remain on the cross while her immemorial enemy, fed up with the spoils of the world, taunts her with the writhings that she herself causes. The Catholic Bishops of England are praying daily for Ireland, and now its former worst oppressors, the Anglican bishops, aghast at the situation, are also praying publicly for all Ireland. Let us, too, pray unceasingly for Ireland that God may save this faithful religious people, the honor of the Catholic religion. During this month in particular let us ask the prayers of the holy souls, to whom Ireland is so devoted, that they may move Almighty God to end in His own just way, even as He saved Belgium from Prussia, the secular wrong and injustice of England toward Ireland, surely no small menace of the peace of the world."

THE FUTURE OF IRELAND

In this century Ireland has lost her population to the world at large. Other races gave up their superfluity; Ireland shared her very heart with the new societies that have sprung up within the memory of man. Other races held and still hold an inheritance of comfort and independence; Ireland sent abroad lavishly the forces that were needed, every man and woman of them for the regeneration of the nation. In the first flush of generous enthusiasm and ideal devotion to the cause of human freedom that followed in the wake of the French Revolution the little nations of the earth looked up, took heart, established themselves—ourselves the first of all. And the lesson of our practical success was taken to heart the world over. The Dutch and the Belgians consolidated their state; the Magyars

forced the hand of Austria; the Czechs lifted up their heads and demanded a full measure of freedom—everywhere the little nations of the world asserted themselves and in the universal good-will had their claims allowed, Holy Alliances and Imperial Congress to the contrary notwithstanding. All that Ireland got, characteristically enough, was the freedom to hear mass and go to confession. For that other inalienable right of nationhood the struggles of a century have been fruitless.

Decade after decade, generation after generation, every moral force known to the mind of man has hurled itself against Westminster, that modern tower of selfishness and brutality more odious to every true Irishman than that other tower which lifts close by its medieval mass impregnable. The argument and the manner of the orator, the manifold persuasion of the poet, the learning of the historian, the astuteness and strategy of the statesman, all the arts of peaceful politics have been tried and tried in vain. Save for some economico-social betterments that are really owing to the outside world's competition in trade and commerce, Ireland stands today, as far as nationhood is concerned, about where she stood when Robert Emmet mounted the scaffold. The white block that shall bear his epitaph lies yet embedded in some dark sacred spot that has never heard the rattling of slavery's chains. But just so surely as Robert Emmet ranks with Harmodius and Aristogeiton, with Thræsea Paetus and Musonius Rufus, with Arnold von Winkelried and William Tell, with Nathan Hale and Patrick Henry, as a fine flower and quintessence of patriotism—just so surely will the children of Ireland cherish forever, and if forever unattainable, the hope of Ireland's national independence. That hope is itself a school, in which we learn to detest and oppose those measures by which our eternal enemy withholds the secular debt of justice—brute force, cant, sanctimonious hypocrisy, the steady tainting and corruption of all the honest and natural sympathies that flow to us from the spectators of this terrible duel that the world has long since symbolized as a duel between a gross overfed giant and a delicate female, whose Perseus we wait in vain.

Alas! her Perseus seems farther away than ever. The new century opens with a temper and a language that are fatal to the hopes of Ireland, that stultify her century-long resistance, if they be accepted by our American humanity. We are called upon to do honor to the principles of Louis XIV and Frederick the Great, to accept the abominable philosophy of accomplished facts that a Carlyle and a Mommsen have preached with fatal success, to see genuine morality in the arbitrary use of enormous and irresistible forces. The historian hears again in the daily press the familiar arguments of conquerors and dictators from time immemorial—how there is no room on earth for the weak, the decaying, the small, unless they give up all they have to the first strong lord they meet, and go through life henceforth under any caption he chooses to give their slavery.

And so we strike hands across the ocean with the great despoiler of the world. And the descendants of the men of 1776 and 1812, the grandsons of those who saw in this very city the torch applied to our cradle, the sons of those statesmen whose greatest anxiety in our Civil War was the interference of England to the end of our disruption, adopt henceforth the language, the principles, and the purposes of the world's greatest pirate nation.

Time was when the political methods and principles of England were in open disfavor throughout this land of liberty; when our legislative

halls rang to the denunciations of her greed and violence; when the exiles from her conquered lands were welcomed for the vigorous hatred of their oppressor no less than for their brawn and sinew and devotion.

Our text-books of history are now toned down; our habitual rude independence and clearness of speech are tabooed; deceptive formulae about kinship and ideals are pushed about: the popular opinion is solicited by pictures and promises that are only illusions. Behind it all rises a new and foreign conception of the American state and of Americanism as we learned about them in the public schools of forty years ago. It is not my duty to refer further to this than to express my conviction that in this frame of mind lies one of the deadliest perils for the nationality of Ireland. If her children in the great Republic of the West adopt the philosophy of Oliver Cromwell and Ireton; if the principles of adulterous Harry and bloody Bess were substantially correct and needful only of a little adaptation and pruning, of a technical restatement; if the policy that runs through three hundred years of Irish history, from Poyning's Act to the abominable Act of Union, be justifiable before the eyes of this new American state, then indeed is the cause of nationhood for Ireland in the greatest jeopardy, nay! we may say it is lost.

—*Bishop Shahan, The Future of Ireland, Washington, D. C., 1901.*

Lay Student Registration

The lay student registration this year reaches the figure of 455. Forty states are represented, the majority coming from Massachusetts, Connecticut, New York, Pennsylvania, Ohio, West Virginia, Maryland and the District of Columbia. Mexico and Nicaragua send one each, Cuba two, and Canada five. Owing to lack of accommodations on the campus over a hundred students were refused. New residence halls are badly needed, also more class-room space. McMahon Hall has long outgrown its capacity. These conditions of congestion have been growing since the war, and relief should be obtained.

Ecclesiastical Registration

The priest students in Divinity Hall number 59, and come from 24 dioceses, and from five religious congregations, Benedictines, Premonstratensians, Basilians, Josephites and the Congregation of the Precious Blood. The dioceses represented are: Albany, Alton, Altoona, Buffalo, Boston, Covington, Davenport, Detroit, Dubuque, Duluth, Indianapolis, Kansas City, Los Angeles, LaCrosse, Peoria, Philadelphia, Pittsburgh, St. Cloud, St. Joseph, San Francisco, Sioux Falls, Scranton, St. Paul and Superior. Divinity Hall, like all the other buildings of the University, is unduly crowded and should be considerably enlarged. Even the guest quarters have been turned over to the students, at much inconvenience.

Catholic Sisters' College

The registration of the Catholic Sisters' College reaches 95, the largest number it was possible to accommodate. Many Sisters could not enter, owing to lack of accommodations. This is much to be regretted, when we consider the great services that the College renders our parochial and convent schools and women's colleges. No greater charity could be imagined in the educational order than to provide the necessary means for the proper formation of our Teaching Sisters, in order that their communities may adequately perform the great task imposed upon them.

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JANUARY

No. 1

CATHOLIC HISTORICAL REVIEW: NEW SERIES.
AMERICAN CATHOLIC HISTORICAL ASSOCIATION:
FIRST ANNUAL MEETING.
NECROLOGY: REV. LEO. MICHAEL MURRAY, J. C. L.

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THE CATHOLIC HISTORICAL REVIEW: NEW SERIES

At one of the first meetings of the Board of Editors, during the Autumn of 1914, for the purpose of organizing the REVIEW, Dr. Guilday, in proposing the present title page, announced that it was the purpose of the founders of the magazine, one day, to suppress the sub-title: *For the study of the Church History of the United States*, and thus allow the REVIEW to enter upon the field of general Church history. During the past six years, under Dr. Guilday's careful and enthusiastic direction, the REVIEW has published a remarkable series of articles, miscellanies, documents, book-reviews, notes and comment, and bibliographies. It would take undue space to mention all who have contributed to the REVIEW since April, 1915; but the following names are significant of the scholarship contained in its six volumes; Cardinal Gibbons, Cardinal O'Connell; Archbishops Messmer and Canevin, Bishops Shahan, Corrigan, Maes and Currier; Monsignors Hugh T. Henry and Philip Bernardini; Rev. Drs. Souvay, O'Hara, Zwierlein, Magri, Ryan, O'Daniel, Foik, Culemans, and Weber; among the laymen, Catholic and non-Catholic, who have written, are: Charles H. McCarthy, Ph.D., James A. Rooney, LL.D., J. C. Fitzpatrick, of the Manuscript Division of the Library of Congress, Gaillard Hunt of the Department of State, Waldo G. Leland, the genial Secretary for so many years of the American Historical Association, the late Dr. Herbermann, Julius Klein, Ph.D., Michael J. O'Brien, Charles H. Cunningham, LL.D., Lawrence M. Larson, Ph.D., whose article on the Church in Greenland marked a turning point in Catholic interest in that entrancing subject, William Stetson Merrill, A.B.; Joseph Dunn, Ph.D., whose study of the Brendan Problem is worthy of a place beside the best scholarship of Europe. Other contributors, such as Fathers John Rothensteiner, Michael Shine, and Joseph Butsch, S.S.J., and several members of the Society of Jesus, Fathers J. Wilfrid Parsons, Thomas J. Campbell, John Hungerford Pollen, and Gerardo Decorme, have contributed to the pages of the REVIEW. Particular credit should be given to the scholarly studies published in the REVIEW by members of the Department of History in the University of California—Herbert Bolton, Ph.D., Charles Chapman, Ph.D., Herbert I. Priestly, Ph. D., and others.

PURPOSE OF THE REVIEW

The REVIEW set out in 1915, with the definite purpose of stimulating a nation-wide interest in American Catholic history. It was not the first in the field. For thirty years before it began, the two Catholic historical societies of Philadelphia and New York had been publishing scholarly articles in their quarterly magazine; and though the interest was to a great extent localized as the years went on, both these publications—the *Historical Records and Studies* of New York, and the *Records* of the American Catholic Historical Society of Philadelphia—were recognized by historical students as having a national horizon. What the CATHOLIC HISTORICAL REVIEW wished to accomplish was to treat of national Catholic topics in articles based upon first-hand evidence from archival sources. There is no need of emphasizing the fact that in this respect the REVIEW has been highly successful. Its Department of Doc-

uments alone is an invaluable treasure-house for all students in this field.

In the first number of the CATHOLIC HISTORICAL REVIEW Cardinal Gibbons, in a "Foreword," wrote: "The average man and woman, engrossed with the cares of business and the home, have not the time to delve into the hidden stores of knowledge which history guards. Nor have they the training which would enable them to garner the lessons and select the truths that are of greatest need or afford the best intellectual enjoyment. These treasures will be at the command of the public in the writings that are now contemplated by the Editors of THE CATHOLIC HISTORICAL REVIEW." In the same number, the Right Rev. Rector of the Catholic University spoke of the spirit of the REVIEW and emphasized the fact that all sciences find their common denominator on the ground of history which has become a great and comprehensive branch of knowledge. He recalled the eminent service which Catholic scholars have rendered to the cause of historical science and said that an obligation devolves upon us of carrying on the splendid traditions of pioneers in the field of history. The purpose of the CATHOLIC HISTORICAL REVIEW as then outlined was to rescue from oblivion the names and deeds of those who from the days of Columbus have planted the faith in the New World, and who have striven to realize in new and frequently hostile surroundings the precepts of the Master. Nobly and well has the REVIEW pursued its object; it has stimulated research and fostered the writing of excellent monographs and articles which have revealed the rich treasures to which Cardinal Gibbons alludes in his "Foreword." As a result of the activities in the historic field to which the *Catholic Historical Review* has contributed so largely, a change in the attitude of Catholics with regard to history, local, national and universal, is today more than a promise. A real revival in interest in Catholic history is with us. And already keeping pace with it, there is a notable revival of general interest among non-Catholic historians and lovers of history in Catholic history. Evidence of this interest is found in the establishment of several Catholic Historical Societies and in historical publications devoted to the discussion of local ecclesiastical problems. The time, indeed, is not far distant when every section of the United States will respond to the oft-repeated appeals of the CATHOLIC HISTORICAL REVIEW and gather up the wealth of Catholic historical data which lie hidden in every "nook and cranny" from Maine to California, from the Dakotas to the Gulf of Mexico.

THE NEW FIELD

But to keep within these limits became more difficult each year. The creation of two other scholarly reviews—the *Illinois Catholic Historical Review* and the *St. Louis Catholic Historical Review*—naturally limited the field geographically, and more than once during the past six years the Editors of the REVIEW have debated the problem of relinquishing the field to the six Catholic historical magazines, now devoted to this subject in the United States, and of entering the broader and more general field of Church history from the beginning of Christianity down to the present. At last, they have decided upon this and with the April, 1921, issue, the REVIEW, while keeping its present size and character, launches out into

the field. No periodical in English for this purpose exists. The leading Catholic magazines, such as the *Month*, *Studies*, *Dublin Review*, *Catholic World*, *America*, and the *Ecclesiastical Review*, publish occasionally articles on subjects from this general field of Church history; but no periodical exists for this purpose alone. Moreover, the success which has already attended the new AMERICAN CATHOLIC HISTORICAL ASSOCIATION—a society for those interested in general Church History gives to the Editors an added reason for beginning now this larger, and if not more important at least more popular, field of work.

NECESSITY OF THE REVIEW

The Catholic Church in the United States is composed of children of all the old nations of Europe, and no aspect of national Catholic life can be fully estimated unless this European background is kept in view. The actual conditions which prevail today in American Catholic Church organizations, social as well as ecclesiastical, have gained so noteworthy an advance over those of a hundred years ago, that interest in this more general field of historical study is an assured fact.

The time, therefore, seems opportune for the *Catholic Historical Review* to enlarge its field of operations, and it is felt that its usefulness may be enhanced by venturing forth into the broader sphere of general Church history under the auspices of the Catholic University of America, of which mutatis mutandis it may be said, as has been said of the University of Louvain by Godefroi Kurth: "It has been the strongest citadel raised by the Catholic Church in this country." It has been identified with its great intellectual and ecclesiastical movements, and it has made every effort to buttress historic study. To perfect its work there is a demand to enlarge the scope of the *Catholic Historical Review*.

PROGRAMME OF THE REVIEW

To this end it is proposed that the Review shall be no longer devoted exclusively to the discussion of matters pertaining to American Church history, but that its future programme be as follows:

- I. The Review will discuss historic problems dealing with Church history both national and universal.
- II. It will treat of questions which relate to the internal and external life of the Catholic Church.

To accomplish this, the following programme is submitted:

- (1) The publication of original articles and monographs dealing with the Church and ecclesiastical polity.
- (2) A Chronicle of historical events relating to the Church.
- (3) A systematic review of Catholic and other publications which have historical value.

No better way can be devised which will more effectually promote this national interest in the history of the Catholic Church from the Day of Pentecost down to the present than the establishment of a general Catholic Historical Review. It will serve as a stimulus to historical study everywhere, and it will be a bond between the students of Catholic history in the United States.

BOARD OF EDITORS

The natural home for such a publication is the Catholic University of America. The new Review will be under the editorship of the Rector of the University, the Right Reverend Bishop Shahan, who will be aided in this work by an editorial board composed of professors and instructors of history at the University.

THE MANAGING EDITOR

The Managing Editor, Rev. Patrick William Browne, S.T.D. (Laval), was educated at St. Bonaventure's College, St. John, Newfoundland, and at the Propaganda, Rome. He has taught history in the University of Ottawa, and at Maryknoll. His post-graduate studies were made at Columbia University, Harvard, and at the Catholic University, where he has followed special work under Dr. Guilday's direction. Among his publications are the *Story of Labrador* and the *History of Newfoundland*. He has contributed historical articles of high value to the *Catholic World*, the *Irish Ecclesiastical Record*, and to *America*. He enters upon this field with years of experience behind him and his associates in the Editorial Board have all confidence in the future of the REVIEW under his wholehearted direction.

SUBSCRIPTION PRICE

It is needless to say that the expense of such a magazine, planned on this world-wide scale and with such far-reaching purposes, will be many and varied. Even though the Editors give their services gratuitously, as they have in the past, the higher costs of printing and publishing necessitate a larger subscription price. The annual subscription to the new REVIEW will be FIVE DOLLARS, and the issues will appear as heretofore in January, April, July and October.

THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The First Annual Meeting of the Association was held Christmas week, 1920, at the New Willard Hotel, Washington, D. C. Founded at Cleveland, on December 30, 1920, by Rev. Dr. Guilday, the Association has already shown marked signs of activity in its chosen field, namely, the promotion of study and research in the realm of general Catholic history. No similar society for English-speaking Catholics exists in the world, and a splendid opportunity presents itself in the new organization for co-operative work on the part of all those who are interested in the history of the Church to make the past of Catholicism better known and appreciated.

PAPERS READ AT THE MEETING

The papers presented at this First Annual Meeting were as follows: *Attitude of Science Towards Religion from 1874-1921*, Rev. Lucian Johnston, S.T.L., Baltimore Md.; *The Catholic Social Movement in France Under the Third Republic*, Parker Thomas Moon, M.A., Columbia University, New York; *Benedict XV and the Historical Basis for Thomistic Study*, Rev. Henry Ignatius Smith, O.P., Ph.D., the Catholic University

of America, Washington, D. C.; *Opportunities in Historical Fiction*, Michael Williams, National Catholic Welfare Council, Washington, D. C.; *The Catholic Church in Georgia*, Rev. T. A. Foley, Savannah, Ga.; *The Compilation and Preservation of Church Historical Data*, Rev. F. Joseph Magri, D.D., Portsmouth, Va.; *Rise of the Papal States Up to Charlemagne's Coronation*, Rev. Joseph M. Woods, S.J., Woodstock College, Woodstock, Md.; *The St. Vincent de Paul Society as an Agency of Reconstruction*, Rev. Charles M. Souvay, C.M., D.D., Kenrick Seminary, Webster Groves, Mo.; *The Personality and Character of Gregory VII in Recent Historical Research*, Rev. Thomas Oestreich, O.S.B., Belmont Abbey College, Belmont, N. C.; *The National Catholic War Council*, Michael J. Slattery, LL.D., Philadelphia, Pa.; *Sisters and the Care of the Ailing Poor in the United States*, James J. Walsh, M.D., LL.D., K.S.G., New York City; *Increase and Diffusion of Historical Knowledge*, Rev. Francis J. Bretten, S.J., St. Ignatius College, Cleveland, Ohio; *Idealism in History*, Conde B. Pallen, New York City; *Religious Orders of Women in the United States*, Sister Mary Agnes, Ph.D., Mt. St. Joseph Academy, Mt. St. Joseph, Ohio; *The Value of Mexican Archives for the Study of Missionary History*, Herbert Bolton, Ph.D., University of California, Berkeley, Calif.

THE OFFICERS FOR 1921

The annual election which took place on Wednesday, December 29, 1920, resulted in the unanimous selection of Dr. James J. Walsh, the eminent lecturer and physician, as President. Rev. John J. Wynne, S.J., Editor of the *Catholic Encyclopedia*, was chosen as First Vice-President, and Rev. Dr. Ryan, Rector of Kenrick Seminary, St. Louis, was elected Second Vice-President. Dr. Guilday was elected Secretary for the coming year.

The Association Headquarters have been fixed permanently at the Catholic University of America.

REV. LEO MICHAEL MURRAY, J. C. L.

The death of Rev. Leo Michael Murray on December 27, 1920, came as a great shock to his many friends at the University. Father Murray graduated from Boston College in 1914, with the degree of B.A. In the fall of 1918, he entered the University, taking as his special studies Canon Law, Dogmatic Theology, Economics, and Sociology. In June, 1919, the Faculty of Theology conferred upon him the degrees of J.C.B. and S.T.B., and the following year he won the Licentiate in Canon Law with a brilliant dissertation on the *Present Juridical Position of Parishes in the United States*. In September last, Father Murray was appointed by His Eminence, Cardinal O'Connell, to the Chair of Moral Theology, in St. John's Seminary, Boston, Mass.

It was but fitting that his eulogy should be pronounced by one who had known him so intimately as Rev. Dr. Shanahan during the past

three years, and the sermon given on this sad occasion is a masterpiece of sympathetic appreciation.

He whom we so deeply mourn today was a man entrusted by God with many gifts which he did not leave unimproved. The Lord gave him ten talents to trade with until He came; and when He came to him in death last Monday evening, they were all joyously set out to interest and bearing fruit a hundredfold. "Blessed is that servant whom the Lord, when He cometh, shall find so doing. Amen, I say unto you, He shall place him over all His goods."

On occasions like this when we gather in grief over a young and productive life, whose sowing time is also its harvest, whose Spring is also its Fall, misgivings seize us and wonderment of mind. Why is it, we ask, that the tall cedars of Lebanon are thus prematurely laid low, while the wild and tangled underbrush is suffered to grow up unimpeded? Why is it that God warms a soul with great possibilities, and then allows these possibilities to become chilled with the cold breath of death? The answer is easier than most worldlings think. Fulfillment of promise is not conditioned by length of days; neither is service measured by the greater or less number of opportunities offered for its exercise. Intensity makes up for the foreshortening of the perspective, and God takes the will to service for the maturity of deed.

Father Murray's personality was intense; more so, perhaps, than that of any other young priest in the twenties with whom it has been my good fortune to come into contact. He thought, he felt, he spoke, he argued, he debated, he prayed, he lived, he wrote, he served—intensely. Intensity is the story of his life from the opening chapter to the close, its fitting epitaph. And the most remarkable thing about his intensity was the gentleness that accompanied its expression. The suavity of manner, the mellowness of view, that comes to most men of his type with age, or from measuring their strength against the clashing minds of others, was his from youth. He learned early to criticise ideas, not persons; and he never criticised the views of any man, living or dead, without first having something positive and constructive to propose in their stead. Charity was the ever-attending hand-maiden of his written and spoken word. Intense as he was, he feared excess of statement with an almost holy dread. He frequently came to my room in Washington to read a sentence or a paragraph which he had prepared for publication, imploring me—I use this strong word advisedly—imploping me to tell him if he had overshot the shining mark of truth or transgressed the bounds of literary justice. It is a trifling incident, if you will, to quote on this solemnly sad occasion, but it enshrines the beauty and balance of his character. The supreme danger with most men who think and act and live intensely is to speak harshly, or with faint praise, of those who differ from them in the free field of opinion. It is the inherent defect of the qualities which intense men possess, and it mars as well as makes their fame. Not so with him who lies before us, immortalized by the love of light and the light of love which he always kept kindled and aflame in his mind and heart. Peace to his gently strong and strongly gentle spirit, in which justice and mercy met in the kiss of peace!

I must mention another great quality which I learned to reverence in this brilliant young fellow-priest of the Archdiocese of Boston, and my friend of friends despite disparity of years. His was a personality whose enthusiasms were contagious. He could take a thought, and give it back to you, restamped

with the genius of his own spirit. His whole soul was afire, whatever the topic that he touched. His thoughts, his writings, his debates, his sermons, his conversations, his ordinary daily intercourse with his fellowmen, were of the whole soul—the concert of all his powers in full diapason. And in this quality of sympathetic alertness and appreciation, he exemplified the truth of a principle which St. Thomas discovered and Dante set to music: "Understanding is not of the intellect, but of the soul through the intellect." It was probably his rarest, most precious natural endowment, this gift of whole-souled, whole-hearted co-operative sympathy. And God could shower upon us none more effective, naturally speaking, for winning men, as Father Murray proved. His conquest of men extended far beyond the confines of the priesthood, out into the great world of business and endeavor that lies beyond.

Schoolboy, collegian, seminarian, priest, university student, professor, man—he has left us all the richer for his short and meteoric sojourn among us. He has indelibly increased our heritage of warm and admiring recollection. Dead, he is one of those exceptional personalities that never die, so long as any of those who knew and loved him live. "Blessed are the dead who die in the Lord, for their works follow them."

To his family and parents, I say: Let the life of Father Murray be an inspiration to you rather than his death a loss. The separation which seems so engulfing on the human side is but the prelude to reunion on the Divine. The same circle of Divine love still holds us all within its far-flung rim, the good one who has already reached its center as well as those who are slowly traveling towards it with the hours that pass. A common current of life circulates through the Church Militant, Suffering and Triumphant; and you are generously caught up into the beneficence of its stream. And may this thought of our holy faith triumph over all others that rise in your harrowed souls: "We mourn not as those who have no hope."

To the students of the Seminary, I say: Imitate him. Give of your best as he did, and learn the generous law of service.

To the President and Faculty of St. John's Seminary, I say: You have lost the Benjamin of the flock, who would have shed additional lustre on your deservedly great and good name. But you have also gained the heritage of his spirit, none the less precious because it was earned so soon. And His Eminence, the Cardinal Archbishop, will pardon me for saying: Here, indeed, was a priest to be proud of; one who had caught the enthusiasm of the first Christian centuries when the faith was young.

Peace, rare soul, peace! The word of Holy Writ is true of thee, that being made perfect in a short time, thou hast completed many years. The word of Jesus Himself is also true of these for He promised the joy of the Lord to those servants who had improved their talents, whether He came to them quickly or "after a long time." Peace; and the fullness of joy unending!

And may God enrich us with the glow of thy immortal spirit, which has gone to the Infinite, and is no longer here engaged in piecing together the broken mirror of the Finite. And may He show His face unto the noble dead. Requiescat in Pace!

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THE CATHOLIC UNIVERSITY BULLETIN

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No. 2

NECROLOGY: REV. DR. THOMAS EDWARD SHIELDS
THE CATECHISM: ITS ORIGIN AND DEVELOPMENT

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REV. THOMAS EDWARD SHIELDS, PH.D.

The death on February 15, 1921, of Rev. Dr. Shields, removes from the life of the University one of its most active professors and leaves a gap not easily filled. Dr. Shields had been in failing health for two or three years, but it was hoped that with care and prudence his valuable life might be prolonged indefinitely. It was not to be, and he succumbed, after an immediate illness of two weeks, to a combination of heart trouble and influenza.

Dr. Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education. The dominant preoccupation of Dr. Shields was ever the more perfect training of our Catholic teaching sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the intellectual and physical resources of Dr. Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education. Dr. Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools, and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the "Catholic Educational Review," a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from

every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

REV. LEMUEL B. NORTON, S. T. B.

Rev. Lemuel B. Norton, pastor of Shenandoah, Pa., died there February 5. Father Norton was born in Philadelphia, January 31, 1867, and received his early training in the parochial schools and from the Christian Brothers. He was ordained to the priesthood by Archbishop Ryan, May 31, 1890, entered the Catholic University in the fall of that year, and in June, 1891, obtained the degree of S. T. B. He became pastor of Shenandoah in 1908. During his pastorate he won the esteem and confidence of the entire population, and died universally regretted.

MR. ALFRED L. DOOLITTLE.

Mr. Alfred Doolittle, A. B., Instructor in Astronomy and Mathematics, and Director of the Astronomical Observatory, died February 23, of influenza. He had been connected with the University since 1898, and since 1887 had devoted himself with great success to astronomical studies, a bent inherited from a distinguished parent, and shared with a distinguished brother. His funeral took place from St. Martin's Church, and he was interred at Bethlehem, Pa.

THE CATECHISM: ITS ORIGIN AND DEVELOPMENT

The Catechism has been so completely identified with religious instruction that it seems almost essential to our teaching. Yet it is comparatively a modern device, brought into requisition after the doctrinal upheaval of the sixteenth century. During the fifteen centuries preceding this time Christian teachers directed their efforts primarily to the development of the Christian life among the people. The dogmas of Faith were taught indeed, but always in a simple and direct form. The ancient texts and documents handed down to us from remote times indicate the manner in which the divine truths of Faith were originally presented to the people.

THE APOSTOLIC AGE

The religious texts from the century immediately following the time of the Apostles breathe forth the spirit of the Gospel. In these love and brotherhood are the dominant notes. The early teachers were concerned primarily with the inculcation of the "new life" by which the Christians were to be distinguished from unbelievers. The teachings of Faith were to be applied to the lives of the faithful and this truth was to manifest itself in terms of love and brotherhood. It was the fulfilment of Christ's words: "By this shall all men know that you are my disciples if you have love one for another" (St. John 12, 35.)

EARLY TEXTS

The Didaché, or the Teaching of the Twelve, was used in the East, especially in Syria and Palestine; it is usually ascribed to the end of the

first century. The author of the work is unknown. In content it is a compendium of the teaching delivered to the Gentiles by the Apostles.

The first part (cc. 1-10) sets forth the principles of the Christian life. Here are described the Two Ways, the Way of life and the Way of death. Those who accept the teachings of Christ as the rule of their lives enter upon the way of life; those who fail to regulate their lives according to these teachings are in the way of death. The text reads: "There is a great difference between the two ways. The way of life is this: first thou shalt love God, who created thee, then thy neighbor as thyself; and all whatsoever you would have done to thee, do thou unto others."

Then the author defines the law of Christian love: "The teaching of these words is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what will it benefit you if you love those (only) who love you? Do not even the Gentiles do this? But you, love those who hate you, and let no man be your enemy."

And for Christian charity, he says: "Give to him who asks of thee and expect nothing in return for thy gift; for the Father wishes His gifts to be distributed to all." In the following chapters (there are sixteen in all) he treats of baptism, fasting, prayer, the Holy Eucharist, Christian discipline, the observance of Sunday, reverence due to bishops and deacons and finally of death, judgment, hell, and heaven.

THE SHEPHERD OF HERMAS

"The longest, and for form and content the most remarkable of the writings of the so-called Apostolic Fathers, is the "Shepherd of Hermas" (Bardenhewer-Shahan, *Patrology*, p. 38.) This text was composed perhaps toward the middle of the second century. The work is written in a popular and symbolical style. It is divided into three parts which contain respectively five visions, twelve commandments, and ten similitudes. Throughout the whole tract the author emphasizes the necessity of penance.

The Church he symbolizes as a tower in course of construction, the stones of which represent the faithful. The commandments are exhortations to practice the virtues of the Christian life. The ten similitudes are an exposition of the commandments. In every passage Hermas appeals to the emotions: he carries us on from scene to scene and makes the truth vivid and impressive by his figures and similes. In one place he likens the rich man to the elm which of itself bears no fruit but sustains the fruitful vine. Thus, he adds, the rich should sustain and assist the poor.

THE PEDAGOGUS

St. Clement of Alexandria has left us a tripartite work which forms practically a complete treatise on religion. It is composed of the Appeal to the Gentiles, the *Pedagogus*, and the *Miscellanies*. The *Pedagogus* shows clearly the idea of the Christian life then prevalent. Here St. Clement describes Christ as the *Pedagogus* (Tutor) and the faithful as the children who are being trained by Him. With him it is not merely a question of inculcating the Christian virtues; he would have the faithful reflect the love and meekness of Christ in all that they do. The simplest actions of every-day life should manifest the Christian spirit within him. He tells them how they should dress, how they should conduct themselves in their social gatherings, in their homes, at the games, in the baths and

at all times. "All religion" he says, "is hortatory, engendering a true life now and hereafter . . . The teacher transmits his teaching by his life rather than by argument. . . . His purpose is not to instil knowledge, but to improve the soul. He would train his pupils to a life of uprightness and wisdom rather than to an intellectual life."

THE CATECHUMENATE

In the early centuries the Catechumenate was a kind of novitiate to the Christian life. Tertullian calls the catechumens little novices (*novitiosi*) (*De Poen.* c. 6.) This term of probation for converts extended over a period of one, two or three years. The Apostolic Constitutions set a term of three years. All this time, the converts were learning to live the Christian life. It was during the last forty days alone that they were instructed in the doctrine of Faith (see St. Jerome, *Ep.* 61 ad Rom. St. Cyril of Jer., *Cat.* 1 n. 5.)

St. Justin (*Apol.* 1,66) tells us that all the faithful of that age, not only the educated but even the lame and the blind helped teach religion to the converts; all were teachers of God (*theodidaktoi*.) Or, as Tatian (*Legatio pro Christianis*, c. 32) says: "All without exception were philosophers in the wisdom of eternal life; the words of Christ: 'Going therefore teach' (*St. Mt.* 28, 19) were accepted by all. The Church expected every Christian to do his part as best he could to spread the Faith; for by Baptism they were all incorporated in the priestly people of Christ." Thus workshops and even boudoirs became schools of religious teachings. (*Geschichte des Katechumenats*, p. 246, Joh. Mayer.)

The Apostolic Constitutions (*lib.* 7, c. 39) outline the teaching transmitted to catechumens: "Let the catechumen, before Baptism, be taught to know the unbegotten Father, His only-begotten Son, and the Holy Ghost. Let him learn the order of the world's creation, the workings of divine Providence, and the different kinds of laws. Let him be taught why the world and man, its indweller, were made. Let him learn about his own self so that he may understand the end for which he was created. Let him be taught how God punished the wicked by water and fire and how He crowned the saints, in every age, with glory. Let him learn also that the Providence of God has never failed man. After this he should learn the doctrine of Christ's incarnation, passion, resurrection and ascension, and finally what it means to renounce Satan and form a covenant with Christ.

The Catecheses of St. Cyril of Jerusalem show the character and scope of the teaching that preceded Baptism. These instructions, twenty-six in all, treat of sin, confidence in God, Baptism, faith, the Creed, the monarchy of God, the Father, His Omnipotence, the Creator, our Lord Jesus Christ, His Eternal Sonship, His virgin birth, His passion, His resurrection, and ascension, His second coming, the Holy Ghost, the resurrection of the body and the Catholic Church. These eighteen instructions (together with an introductory sermon) were given before Baptism. Then the five mystagogical Catecheses were given after Baptism, during the week of Easter. They treat respectively the renunciation of Satan, the effects of Baptism, Confirmation, Holy Communion, and Holy Mass.

St. Gregory of Nyssa, in his *Oratio Catechetica*, lays down rules for the guidance of catechists. His chief contention is that the instruction should be tempered to the mentality and capacity of each convert. This sermon

on the art of teaching Christian doctrine is a document of importance for the study of catechetical history.

ST. AUGUSTINE

In St. Augustine's well-known tract *De catechizandis rudibus* we have the first great treatise on catechetical methods. Of the teacher's general purpose he has this to say: "Through the whole procedure we must not only keep in mind the aim of the law, which is the charity of a pure heart and a good conscience, but we must also move and direct to this same aim the conscience of him whom we are orally instructing."

In his Sermon to the Catechumens we possess a good exemplar of St. Augustine's teaching to converts. He has also left us an "Expositio Symboli" which shows how he expounded the creed to the catechumens. Always the holy doctor reduces his teaching to the law of love. In his treatise on Christian Doctrine St. Augustine expounds the law of love and lays down rules for the coordination of secular knowledge with divine truth.

THE MIDDLE AGES

For the two centuries and a half following St. Augustine's time we possess no catechetical texts. At the beginning of the ninth century Rabanus Maurus wrote a treatise on Ecclesiastical Teaching (*De Disciplina Ecclesiastica*) which follows the general outlines of St. Augustine's treatise (Migne P. L. CXII, col. 1191ss.) There is another work from this period, attributed to Blessed Alcuin, "*Disputatio Puerorum*," which is undoubtedly the oldest religious text composed in the form of questions and answers (Migne, P. L. CI.)

Thierry of Paderborn has left us a popular exposition of the Lord's Prayer and the Creed (Migne CLII), Abelard (Migne CLXXVI II), Josleenus of Soissons (Migne CLXXXVI) and Ivo of Chartres (Migne CLXI) have left us catechetical treatises on the Lord's Prayer and the Symbol of the Apostles.

In the twelfth century the *Elucidarium* and the *Septenarium* came into vogue for religious instruction. Honorius of Autun calls his *Elucidarium* the sum of all theology. This text is peculiar in this that the pupil interrogates the teacher (Migne CLXXII.) Hugo of St. Victor wrote a *Septenarium*, "on the five septenaries" (Migne CLXXV.) These he says are taken from Sacred Scripture. They are: the seven vices (capital sins), the seven petitions of the Lord's Prayer, the seven gifts of the Holy Ghost, the seven virtues, the seven (sic) beatitudes.

St. Thomas Aquinas has handed down to us five catechetical works (in which he adopts the idea of the *Septenarium*.) They are: Exposition of the Apostles' Creed, Exposition of the Lord's Prayer, Exposition of the Angelical Salutation, a treatise on the precepts of charity and the precepts of the Law, and a treatise on the articles of Faith and the Sacraments of the Church.

St. Edmund of Canterbury has left us a treatise on the decalogue, the sacraments and the capital sins, and also the "*Speculum Ecclesiae*" which is an exposition of the *Septenarium*. There is an interesting work by Fr. Laurence, O. P. (1279), *Summa Regia* (*Somme-le-Roi*) written by order of Philip the Bold.

RARE CATECHETICAL TEXTS

A remarkable medieval text called the "Floretus" is written in elegant Latin verse. Its authorship is uncertain, though it is generally ascribed to St. Bernard. John Gerson wrote a lengthy commentary on this text.

An interesting little volume called the "Manipulus Curatorum," by Guy de Montrocher was first printed in 1513. It is a handbook for priests, dealing with pastoral theology and catechetical instruction, and proposes the scholastic method in catechetical teaching. It contains an exposition of the Creed, the Lord's Prayer, the Decalogue, the feasts of the Church, the works of mercy, and the endowment of the blessed. A small work printed in 1498, "Tractatus de modo bene moriendi," was written by John de Brucella. It is one of many catechetical texts written about that time on the art of living and the art of dying.

Probably the first complete exposition of Christian Doctrine for the instruction of the people is that drawn up at the Council of Lavaur, France, in 1368. It embraces an exposition of the Apostles' Creed, the Sacraments, the gifts of the Holy Ghost, the beatitudes, and the precepts of God. It was to be used by the priests for the instruction of the faithful.

It was not until the beginning of the fifteenth century that a text for popular use was proposed. Until that time all religious treatises had been written for the priests and teachers to be delivered by them to the people. It is thought that the first suggestion of an elementary text on religion, to be placed in the hands of the people, came from John Gerson, the famous chancellor of the University of Paris. Gerson might be called the modern apostle of religious teaching for children. His treatise: "Leading the Little Ones to Christ" (*De parvulis ad Christum trahendis*) is an excellent plea for the religious education of children. He left many treatises for popular instruction and also an elementary text on religion which he calls the A B C for simple folk.

ORIGIN OF THE MODERN CATECHISM

The Catechism, as it is known today, undoubtedly owes its origin to Luther. The word Catechism, however, had been used throughout the preceding centuries to designate the instruction itself; it seems that it was Luther who first applied the term to the book which contains the instruction.

Until that time the people were taught primarily to live the Christian life. Their personal religious instruction generally consisted in an exposition of the Lord's Prayer, the Creed, and the Seven Sacraments. At the time of the Western Schism, error was being spread broadcast among the people. It was necessary to stem the tide of false doctrine. Hence learned men set about the work of writing compendia of theology for the people. These texts were composed in the form of questions and answers and were called catechisms. The catechism was then, in its conception, intended to be a defensive expedient against heresy.

The Council of Trent gave impetus to the general adoption of the Catechism, as a means for preserving the purity of doctrine among the faithful and guarding them against doctrinal error. It was with this idea in view that the Holy Synod ordered the compilation of the Roman Catechism.

OLD CATECHISMS

The first Catechisms to come into general use were those of the Saint Peter Canisius, S. J. His large catechism or "*Summa doctrinae christianae*" was published in 1554, and the small catechism, an excerpt from the *Summa*, was published in 1561. Before the texts of Canisius were published many catechisms had appeared, much to the confusion of teachers. The catechisms of Canisius, however, established uniformity, becoming the recognized texts for all Germany where they remained in general use for practically two centuries and a half.

An idea of the doctrine that is compressed in Canisius' large catechism can be obtained from a review of the two quarto tomes (about 1000 pages each) which preserve the materials used in its compilation.

Cardinal Hosius of Krakow wrote an important catechetical work: *Profession of Catholic Faith* (1553). The character and influence of the Roman Catechism are well known. The Provincial Council of Peru edited and published two Catechisms in 1582. These are the first catechisms printed on the American continent. An original copy of these catechisms exists in the Casanatense Library (Dominican), Rome, printed in Spanish and two Indian dialects, Quichua and Aymara.

About the same time the Ven. Luis de Grenada published his remarkable catechism in Spain. It is a four volume work, the first volume of which deals with the material world. There are chapters respectively on the ants, the bees, the spider, the silk-worm and the like. It is a splendid treatise intending to show the love of God as manifested in the material world about us.

Another interesting work is the *Introduction to the Catechism*, by L. Carbo, published in 1596. Mention must also be made of Card. Bellarmine's catechism (1597) and of Bossuet's catechism (1687). Other interesting texts are: Croquet's *Catecheses* (1693), Turlot's *Treasury of Christian Doctrine* (1646), the *Catechism of Montpelier* (5 vol. 1705) by Bishop Colbert, the larger Catechism issued by order of the Mexican Provincial Council (1772), Danes' *Catechism* (Louvain, 1742). Then there is the "*Catechism or Christian Doctrine by way of questions and answers, drawn chiefly from the express word of God, and other pure sources,*" printed in Irish and in English (1742) to which is added: "*The Elements of the Irish Language.*" The work was compiled by Rev. Andrew Donlevy. Fleury's *Historical Catechism* (1786) and Napoleon's *Catechism* (1807) offer a special interest. The latter is described as the "*Catechism of all the Churches of the French Empire, published by order of Mgr. Charrier, first chaplain to his Imperial Majesty.*"

MODERN CATECHISMS

A vast number of Catechisms exist throughout the world today; in fact, they are almost innumerable. There are for instance, one hundred and ten Catechisms in the French language that are officially adopted in diverse dioceses and provinces. In other languages the official Catechisms are distributed about as follows: English 25, Spanish 20, Italian 20, German 20, Portuguese 15, Hungarian 3, Polish 3, Illyrian, Bohemian, etc. 4. These do not include the many unofficial texts. The texts used in the Orient and on the foreign missions in general, are, so far as we have been able to ascertain, translations from among those enumerated.

RODERICK MacEACHEN.

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OBSEQUIES OF CARDINAL GIBBONS
LATE CHANCELLOR OF THE CATHOLIC UNIVERSITY
FUNERAL DISCOURSE OF ARCHBISHOP GLENNON

WASHINGTON, D. C.
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OBSEQUIES OF CARDINAL GIBBONS

FUNERAL DISCOURSE OF ARCHBISHOP GLENNON

The following eloquent sermon was preached by Most Rev. John J. Glennon, D. D., Archbishop of St. Louis, on the occasion of the funeral of Cardinal Gibbons, in Baltimore Cathedral, May 31, 1921:

Let us now praise men of renown, and our fathers in their generation.

Such as have borne rule in their dominions, men of great power, and endowed with their wisdom, shewing forth, in the prophets the dignity of prophets.

And ruling over the present people and by the strength of wisdom, instructing the people in most holy words.

Their bodies are buried in peace, and their name liveth unto generation and generation.

—*Ecclesiasticus*, xliv, 1, 3, 4, 14.

I know not what thoughts to express, or words to clothe them in, on this solemn occasion as we group around this mound of sorrow to bid a last sad farewell to our father and our friend.

Words of protest, some may say, since it is nature's way to protest against death, to treat it as an enemy of our race and us; yet we who are believers in a merciful Providence, that wisely, justly, disposeth all things, the Master of life and death, holding the living and the dead equally in His keeping—we who would also be His children can only bow in lowliest reverence to His supreme decree.

Thou madest man, he knows not why,

He thinks he was not made to die;

And Thou hast made him—Thou art just.

But if we may not protest, may we not at least voice our regrets? Ought we not to sorrow, and speak that sorrow, so deep and widespread today, for the prophet who is silent—for the Prince who has fallen—for the man who is gone?

WHEN TEARS ARE PROPER.

Beyond our own hearts' promptings we have for it as exemplars the noblest names in history. "Jacob mourned for his son many days," "the congregation mourned for Aaron," and Samuel for Saul, while David's plaints and

tears were his daily offering to the memory of his son Absalom. And of the Blessed Master, too, when they brought Him news that Lazarus, His friend, was dead, St. John records the love and the tears of Christ—"And Jesus wept."

With these examples before us, of friend sorrowing for friend, and if again sorrow is to be measured by the merits of the dead and the extent of loss, then difficult must it be for us to suppress our emotions as we ponder over the life, the love, the service, the sacrifice of James Cardinal Gibbons, Archbishop of Baltimore. These are high-sounding titles, you will say, meaning much of dignity and power; but just now our thoughts do rather turn to the kindly, gentle old man whose coming was always a joy, whose presence was everywhere a benediction.

Let those tell us what manner of man he was who daily broke bread with him. Let them tell us of that uniform kindness, courtesy, thoughtfulness, that marked all his dealings with them. Let them attest his patience in adversity, his sympathy in sorrow, his anxiety for his friends, his charity toward all. For his life was an open book, and on its every golden page are inscribed the friendships, the kindly deeds and far-reaching charities of a noble heart. Nor to them, nor to Baltimore alone, are these things known; for as he with hurrying feet traveled from city to city in this broad land, everywhere the bearer of blessed tidings, so everywhere today the fond memories remain of the kindly man whose visitation was to them a lasting benediction.

No wonder, then, that when the sad announcement of death was made a wave of sorrow should sweep the land—the voiceless sorrow of a nation in mourning. Voiceless, did I say? No! For here on his casket are laid the multiplied tributes of respect and regret from the peoples and their representatives, Senators and judges; and crowning these, the glowing tribute from the illustrious President of our nation. Add to this, or preceding it, this concourse of people—the numberless priests of the Church—the mitred heads of more than a hundred dioceses, all bowed in sorrow. And cause have we of the episcopate, most of all, to regret his departure. He was our leader, guide and father. We cannot forget his unfailing kindness, his prudent counsel. We fear and feel we shall not look on his like again. The Holy Father himself must have sensed our loss, as well as his own, since from the throne of the Fisherman he voices at once the sorrow of his own troubled heart and the sympathy of the Catholic world.

GREAT CAUSE FOR GRATITUDE.

Sorrow so universal deserves recording; and yet I feel that more pressing even than tears is our duty today to express our gratitude to the Almighty—to thank God for Cardinal Gibbons. And first of all we must thank God for his length of years. Great and small, rich and poor, whatever else they do, are certainly fated to die. Some are called in infancy; others in adult years; others in ripe old age. The Blessed Master favored this, His servant, with many, many years to work in His vineyard. Born in this city 86 years

ago, baptized in this venerable edifice, he was consecrated bishop in the year 1868. Of all the bishops then consecrated not one is left. In 1884 the then Archbishop Gibbons convoked and presided over the Third Plenary Council. There were present 75 prelates. Their presiding officer saw them fall one by one until of that great assemblage he alone remained. In 1886 he was elevated to the Sacred College as cardinal priest. Sixty members or more were then wearers of the sacred purple. All have preceded Cardinal Gibbons to the grave. Surely if length of years is a blessing Cardinal Gibbons was especially blessed; and for that blessing we are grateful. Especially should we praise the Giver that not only were the years of the Cardinal many but so abundantly fruitful—so rich in achievement as to mark him for his age, his Church and his country as verily a providential man.

It appears to be true that for every great crisis in history Providence, as Balme says, holds in reserve a remarkable man. Now 50 years ago there was such a crisis. The crosses were taken from courthouse and schoolroom, and the living Church was everywhere combated—made to feel that its days were numbered. For now the world was told by the scientists that it was complete without God, and that there was no God, unless, indeed, such divinity as man could of himself attain. It was an age of inventions—of discovery—of material progress.

So science, in its triumph, thought it could despise and reject the Deity. It would usurp His place in ruling the world. It would train the child how to be scientific but at the same time Godless. It would hold out to the laboring man the promise of power by the lure of gold but at the loss of his soul. It would substitute philanthropy for charity, and consecrate the title to wealth on the sole plea of its possession. It was the philosophy of omnipotent evolution and hopeless fatalism. It was a philosophy that culminated in the last sad war, where millions of our best and bravest were driven to death, their dying efforts spent in tearing from the bodies of their brothers the image and likeness of God, while science, then triumphant, crowned their brows with dust, consigning them and their hopes to endless sleep.

The war is over, and perhaps, too, that philosophy is gone, since above their graves another and better philosophy has set the cross of Christ.

But I digress. Fifty years ago this philosophy appealed to the multitude as a new revelation. It was enthroned in the universities. It was encouraged by the statesmen; for well these latter knew that the more the people sink in materialism, scientific or otherwise, the more autocratic may the civil power become. When the deadly miasma was spreading o'er the land, attracting the multitude by the phosphorescence of its own decay, there appeared on the horizon three men who, though separated by the waters of the sea, were one in purpose, one in faith, one in consecration. And the first of these, and the greatest, was that great Pontiff who then guided and guarded the destinies of Christendom. The immortal Leo XIII, flung down the challenge to the schools and the scoffers—to the university and the statesmen. He takes his stand for the blessed Christ, whose vicar he is. He proclaims the great truth that human science counts for little unless it seeks its complement in the

science that is of God divine. He preaches the true philosophy of which St. Thomas was the great exponent—that philosophy which proclaims that man has an immortal spiritual soul; that it is thereby he attains his true dignity. He organizes the Christian universities and gives to them the mandate and the inspiration. He brings back the light of faith to the soul of the child, and in the face of opposition from the civil government proclaims the inalienable right of imparting Catholic truth to the children of the faith.

Lastly, in his great encyclical on labor, he asserts and defines to a world still, in spite of all its science, half feudalistic, the dignity, rights and duties of labor. He teaches that the workman has the right to combine, but not to conspire; that he has duty to work honestly (as we all have) and the right to such remuneration as will make it possible for him to live a man among his fellows, with a home wherein his children may grow as befits the children of God.

CHAMPIONS OF THE FAITH.

So taught Leo 50 years ago. He did not stand alone. First, Manning of England, with the intensity and a consecration that soon marked him as a leader, while here in America, down in the Southland, the Blessed Master found the third great champion of His cause. Leo XIII, Manning of Westminster and Gibbons of Baltimore! These three, and these the causes they served—first, to win the world back from the false philosophy of the scientists to the true philosophy of the cross—hence the encyclicals of Leo; second, to establish universities and schools where that true philosophy would find a home and an exposition—hence the Catholic University, of which Cardinal Gibbons was founder, patron and chancellor; third, to establish the rights of labor on the sound principles of the moral law, taking into account the value of labor, but, more than that, the character and the dignity of the worker—hence the encyclical on labor—hence the action of Cardinal Gibbons in behalf of the Knights of Labor.

History, no doubt, will in due time give place, proportion and setting to the life work of the Cardinal. And while it may pay but scant courtesy to our emotions or tears, it can the more convincingly inscribe the wondrous story of his life—how that in this vicariate of the South, while attending to a scattered flock, he had time to bring the fullness of the ancient faith into the emptiness of modern thought and write "The Faith of Our Fathers"—our best "apologia" in the English language; the best when written, 50 years ago, the best now, and, we have reason to believe, that even latest history will not record a better."

EFFECTS FAR-REACHING.

Impartial history will tell us that the most important, and in its results the most far-reaching, of all the national councils held since the Council of Trent was the Third Plenary Council of Baltimore—how by it were formed and fashioned the laws and the government of the American church; how it became the exemplar for all the national councils since its promulgation. And

history will not deny that its quality, efficiency, the opportuneness of its mandates, are largely due to its eminent chairman and president, our venerated Cardinal, who not only presided over its every session but has since, with unfailing diligence, watched over its acceptance and observance.

Turn we to his other great work, the Catholic University. While under Papal charter, the Cardinal was, in effect, its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unfailing support. He looked to it to carry out his lifework—to bring the mind of the Church to all the questions of the age and stand as a light perennial to the nation and the world. Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and a generous people.

SOLDIER AND LEADER.

Here, then, are the salient traits of the illustrious dead: He was a great leader and soldier, whose sword was ever ready to defend the Christ and His kingdom. He was the great legislator, wise in counsel, prudent in action, just in his decisions. He was the far-visioned educator, who would have the world know Christ was the truth and the life. Lastly, he was the great patriot. He cared not for the ways or weaknesses of party; but they whom the people chose as President and as legislators were his President and his Government. And how bravely he spoke his admiration for and love of his country and its institutions. Always eloquent, he was never more so when, with the vision before his mind of the great dome at Washington and what it meant, he spoke of this land as the home of justice and liberty. How often he would recount its glories! "A land," he would exclaim, "where we have authority without despotism—liberty without license!"

My brothers of the hierarchy will easily recall that scene when at our last September meeting at Washington a plea was presented from some European nationals in regard to the composition of the American hierarchy. After some discussion one of the prelates requested the opinion of the Cardinal, who was presiding. The bent figure was suddenly erect, and in a voice vibrant with emotion he addressed us: "We are bound in the unity of faith and obedience to the Vicar of Christ, but our Church knows nothing of European politicians, and we must never allow them to lay hands on its fair structure!"

HIS CELTIC TEMPERAMENT.

He was ever the priest true to his Church, the patriot proud of his country. It was to many a mystery how Cardinal Gibbons could accomplish so

much and exert so great and beneficent an influence. For his was not the physique we associate with the great tribunes of men, nor had he the towering intellect that overawes and conquers. Yet the mystery may be solved by remembering that his was the Celtic temperament—restless, creative, spiritual; that it was a temperament subdued and chastened by his varied experiences and great responsibilities. He studied deeply; he prayed without ceasing. Often must he have repeated that Christmas anthem: "O wisdom divine that proceedeth from the mouth of the Most High, wisely, sweetly disposing all things, teach us the ways of prudence!" There before the altar of God he learned that lesson of the Divine Heart—to be meek and humble; and looking at that cross he came to realize the supreme sacrifice that cross symbolized and the love which prompted it.

The source of his power is traceable to the inner life of the man, which was a blending of strength and sweetness, of simplicity and prudence. Thus when we consider what manner of man he was, and how he worked for peace through the truth, and that the way of his working was charity, we now can understand how, like the rainbow of God, he stood before this generation a symbol of peace and promise; and again how, unlike that fitful image which the sun paints on the storm clouds, in that he endured through these long years; and even now, as we look toward the flaming west of his setting, there comes through the purple twilight his spirit's parting benediction.

As we stand in the shadows, listening to that voice that speaks to our souls, ours is the solemn duty to take up the work he has left us to do—to promote peace, to teach the truth, to serve God, to build up anew the falling walls of Christendom.

HIS NEED WILL BE FELT.

Soon will we find how much we need him who is gone. Soon will the wish unbidden arise—if it were only the blessed will of God that he should remain with us yet a little longer—"Mane nobiscum quoniam advesperascit." For we are still a far way from the reign of peace and justice that humanity yearns for. Nature, it is true, has long since blotted out the blood which crimsoned her breast during these last years. The greening springtime, starlit by primrose and daffodil, now mantles the fields of Flanders and Picardy, and wavelets of the sea ripple the golden sands of Gallipoli; but up about us and within us still surge the old hatreds, while all around us the horizon is flecked with blood. Anarchy stalks abroad among the ruins, the starving children of Europe lift their pleading hands, asking for bread. "You promised us; you bade us hope. What have we done that we, too, must die?" Across the seas their wail comes to us, and back of it the threats of revolt and the wild cries of despair. The world is sick and broken. Statecraft has failed to help it; and they who would be its masters, appalled at its misery, largely of their own creation, have lapsed into silence or secret intrigue. Our only hope is that good men and true shall rise with a new consecration to help their sorrowing brothers, wherever these may be. Of such there are not

a few. The dead Cardinal, because of these, and in the hope he cherished of what they would accomplish, began to see the light breaking. His last message was spoken preparatory to the great feast of peace and good will—the advent of the Christ King—and these were his words:

“Let us rejoice that the great war’s terrible aftermath of private sorrow and public calamity shows signs of being lessened, and that the light of hope may be discerned through the darkness of the age. Particularly in our own dear land do we perceive this light; and if we are true to its inspiration we may extend its blessings to other nations less favored by Almighty God. I face our future not only without apprehension but with unshaken faith in our American institutions, because these are based upon the message of Christianity.”

It may be that his words were prophetic, and prophetic, too, not alone of his country here but of his home in eternity. “I face the future”—(was it his eternity?)—“with unshaken faith”—*Paratus sum et non sum turbatus*.

GONE TO HIS REWARD.

Let us hope, now that he has gone to his judgment and to his reward, that the angels’ song of which he spoke at the Christmas time will greet him also on his way; that he will hear their voices calling him to give glory to his Master and to the attainment of the kingdom of peace. This is our hope; let it also be our prayer.

Our departed friend, whatever his titles, achievements, fidelities, was, after all, but human; and wherever humanity is there is frailty, error and sin. Let us unite our suffrages with the saints in beseeching the Almighty, so long his Father, and now his Judge, that He will look with mercy and kindness upon the one before Him. Let us pray that his will be a short delay until he shall enter into the joy of the Lord. For 80 years and more, in much striving and great fidelity, has he walked in the way of His Lord and Master. So faithful was he to the Cross, which with and for the blessed Christ he carried, that we feign would believe the Master permitted that His servant’s last agony would synchronize with His own. So also let us hope that in the white light of the Resurrection we are still commemorating the Saviour triumphant, meeting His servant in the garden there, may greet him with the words of eternal life. “I am the Resurrection and the Life; he that believeth in me, though he be dead, shall live,” and crown him with blissful immortality.

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THE
CATHOLIC UNIVERSITY
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Vol. XXVII

APRIL

No. 4

UNIVERSITY WELCOMES CARDINAL DOUGHERTY
GEOGRAPHY IN THE UNIVERSITY
CORPUS OF ORIENTAL WRITERS
DR. KINSMAN'S DISCOURSE

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY
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UNIVERSITY WELCOMES CARDINAL DOUGHERTY

At the K. of C. banquet to His Eminence, Cardinal Dougherty, given at the Hotel Bellevue in Philadelphia April 27, Bishop Shahan, speaking in the name of the Catholic University, made the following address:

"Every one admits that the American Catholic Church is one of the large facts of our national life. Its statistics exhibit 18,000,000 Catholics, 21,000 priests, 16,000 churches, 6,000 schools, and a great many public works of education, charity, and general social service.

"While solidly Catholic in the full religious sense of the word, it is equally American in the full political sense of the word. It is democratic in its daily life, a Church of the people, attached to all the interests of the people, its ideals those of the people, its only resources the generosity of the people, its clergy the sons of the people, and its heart beating ever in unison with the great heart of the people.

"It is a patriotic Church, and of this the single evidence of all our wars is sufficient guarantee. There is no eloquence like that of blood spilled in the defense of one's country, its honor, its institutions and its great interests. Were it not for the well-known modesty of the Knights of Columbus, and also because all other Catholic organizations were no less patriotic, I would hold up as a model of patriotism, intelligent, entire and unselfish, their war record at home and abroad, on the field of battle and at the council chamber, in a public way and in that private personal way which is after all the original source of all public efficiency, in war as in peace.

"It is an active Church, and there are very few static elements in it. It is highly dynamic in this United States, as every good member knows to his cost, the clergy urged on by the Bishops to provide all the needed equipment of religion, the laity persuaded by the clergy to make all the needed sacrifice and the whole body always moving in a great progress of churches and schools and religious works of education, charity and social service. What this implies for the banks, contractors, railroads, for expert service, raw materials and in other ways, is self-evident. It would be an appreciable loss if the material activities of the Catholic Church suffered here and now any general cessation.

"It is the bulwark of law and order, not that its members are blind worshipers of power, or are indifferent to its uses and abuses, but that they consider the social power when rightly established, as a divine thing, in its source and its sanction.

"In this light every good Catholic looks upon obedience to law, and the respect and support of it, as a matter of conscience; and force is superfluous in their respect.

"It is the friend and patron of all the arts, of architecture, painting, sculpture, music, and the minor arts, and their progress in this country is owing in a large measure to its patronage.

"Encouraged by our constitutional freedom, notably by our freedom of religion, the Catholic Church has favored the growth of our population, and her children, Irish, French, Slav, German, have gladly come

over to us, and by their toil have contributed greatly to the development of the nation.

"Catholics believe that the universal religious government of this great body of Catholic citizens is lodged by divine will in the Papacy, while the local government of the Church is in the Catholic Bishops who in union with the Holy See control and direct each one of the faithful committed to him. Occasionally, however, the Vicar of Christ comes personally very near to certain favored portions of the Catholic world, when some Catholic prelate is raised by him to the supreme dignity of Cardinal of the Holy Roman Church; is attached, as it were, in a very intimate way, to the person of the Holy Father, becomes his counsellor, and in several ways a co-governor with him of the Catholic world. This great event has come to pass in your city, and its importance has been heralded over the world for the past two months. Surely not the least of so many honors paid to Cardinal Dougherty is the event of this evening, the presence at this banquet of so large an element of the foremost citizens of Philadelphia, the flower of the great city's life, the men through whom its world-wide influence is in great measure wielded. It would certainly gladden the heart of Benedict XV if he could be with you this evening and hear from you how deeply you appreciate the honor he has conferred upon the city of Brotherly Love. His action in selecting your Archbishop for this exalted dignity is in itself the highest praise so thorough, patient, and detailed is the scrutiny to which he has been subjected, as to life, virtues, and merits, also power and opportunity of service to Catholicism, both at home and abroad.

"As Archbishop of Philadelphia, he is responsible for the spiritual welfare of over 700,000 Catholics, the government of over 800 priests and nearly 4,000 religious women; the supreme director of over 300 parishes, with nearly 200 parochial schools and 100,000 children; surely a task to fit the broadest shoulders, and to exhaust all the justice and charity, zeal and good-will of any man.

"Henceforth he enters upon a wider range of duties, and his heart must shelter the solitudes of the whole Church. How many and how urgent they are I need not impress upon you, particularly in this period of general reconstruction of the shattered life of Europe, nay of all mankind. To these new tasks Cardinal Dougherty brings a peculiarly fortunate equipment. Long years of severe and exact study and self-discipline did not quench in him the ardor for a poor and lonely and every way difficult missionary life in the Philippines. There he expected to end his days, but was in time recalled by the Holy See to the important Diocese of Buffalo, and thence transferred to one of the world's greatest cities, his present charge.

"Learning and experience he has in abundance; and he enters upon the cardinalial office in the maturity of age, in the fulness of health, with the public approval and confidence of the Vicar of Christ, amid the general satisfaction and praise of the Catholic people of the nation and with the esteem and good-will of all who know him, regardless of creed or condition.

"The Cardinal of Philadelphia comes upon the scene as the Cardinal of Baltimore quits it, after a long life of religious and civic service on which the whole nation has set the seal of its approval. May the mantle of this good and great man fall upon the new Prince of the Church! May he have a similar length of days in which to execute countless works of wisdom and charity, and when the end comes, may he be classed among those benefactors of mankind, who left the world a little better than they found it and whose memory is held in benediction by many generations."

THE STUDY OF GEOGRAPHY IN THE CATHOLIC UNIVERSITY

Great changes have been made in the curricula of studies in all the countries of the World. With the progress achieved in technical lines and the complexity of business problems the Universities have been encouraged to open engineering and commercial departments with an ever increasing number of subdivisions, the attendance in the new departments being such in many places as to make the old ones occupy a secondary position. Besides this general movement of international scope and the incorporation of professional courses in the old University system, the institutions of higher education of the United States have been confronted with another movement of a national character of very great importance and as a result of the natural development of the American mind, which gradually is becoming more interested in foreign problems and investments and is leading it to the study of Foreign Languages and Resources of Foreign Countries. Departments of Modern Languages and of Commercial Geography are quite popular in all our universities. As the movement is a recent one it cannot be considered as yet fully organized, having still many blanks to fill. Although the language problem has received a great deal of attention, there are still some which by their cultural and commercial value have not received due consideration as, for instance, Portuguese, Italian and Russian. The geographical studies are still far from what they ought to be, Physical Geography as a branch of Geology has been taught extensively for years. Economic Geography is making its way in the college curricula and sometimes taking regional aspect as for instance in Latin America. The study of the earth as inhabited by men in organized communities and the manner in which they try to adapt themselves to natural surroundings and the world problems are still almost neglected in nearly every college. Very few are the institutions that offer courses in this subject although it is one that has been cultivated by mankind from its earliest civilization, and has been taught in every university of Europe.

* * * * *

Among American educational institutions the Catholic University of America is one of those that in this country has included Political Geography as well as Economic Geography in its curricula. It has been undoubtedly for the American youth of as much utility to study Political Geography, which prepares him to understand so many problems involved

in his professional career as well as Economic Geography, which helps him in his business ventures. It was the utilitarian character of these two branches of geography which came into existence in the last century that attracted the American student and American educators to their necessity; our people were still living in a state of national isolation, engaged particularly in the development of national resources, the production of raw materials and manufacturing for home consumption. The conditions of the country have changed recently; it is becoming an industrial power and with its vast resources and population is to-day one of the world leaders.

Henceforth the study of Political Geography becomes a pressing one, as we have to be acquainted with all the nations of the world, their characteristics, ideals, activities, etc. We shall have to study their territories, centers of population, the national environment, and how it affects the national development, the political evolution, aspirations and all other elements needed for a complete idea of said nations. If our statesman had had a sound knowledge of Political Geography at the Peace Conference in Paris the work there should have been greatly expedited and of quite a different character. If our business men had supplemented their knowledge of Commercial Geography by Political Geography many mistakes would have been avoided. If our official world knew more about Political Geography certain embarrassments in international dealings would not take place.

* * * * *

The study of Political Geography as well as of Economic Geography will undoubtedly be soon included in the curriculum of most of the colleges and universities of this country. This will be very gratifying to the Catholic world as the tremendous enterprises of the fifteenth century which led mankind to the most remote sections of the world and constitute the greatest event in geographical science were carried on by Catholic princes under the flag of Christ and moved by religious purposes. Long centuries of pagan civilization embracing hundreds of millions of people were quite eclipsed by one million of Portuguese and afterwards by three millions of Spaniards, when touched by dynamic forces of faith and led by it to discover new lands where new churches might be erected for the greater glory of God.

In 1415 Prince Henry, the Navigator, on his return from the conquest of Ceuta, in Africa, established and maintained with the funds of the Order of Christ on the promontory of Sagres, on the southwest coast of Portugal, a school of navigators, where the most careful maps were drawn, books of travel were consulted, astronomy was cultivated and nautical apparatus made and improved, and plans for vessels fixed. In a couple of years the caravel, the first transatlantic ship, was built and sailed towards the southern seas in search of lands around the sea of darkness. A century later a Portuguese navigator under the Spanish flag, Fernando de Magalhaes, left Spain for the first voyage around the world. Our planet was then for the first time made known in its full extension to its inhabitants, With the discovery of the West Indies by Columbus

(1492) and afterward of America and of the route to the East Indies by Vasco da Gama (1498) the Portuguese and the Spaniards found themselves in possession of two vast fields which challenged their activities.

The geographical discoveries of those centuries surpassed greatly the geographical activities of all previous centuries. Information found in the writings of the members of religious orders, priests and other officials is of extraordinary value. Missions were established everywhere in America from the Atlantic to the Pacific and from California to the Straits of Magellan; in Asia also from Persia to China and Japan. The whole world was under the influence of the Vicars of Christ and the natives of remote regions under their protection.

* * * * *

Until the middle of the nineteenth century geographical studies were more or less limited to the political and mathematical geography, but with the growth of geology and biological science, new branches have been developed, e. g., Physical Geography, Biogeography, Anthropogeography, and Economic Geography. From the new knowledge condensed in these branches a great deal has been added to Political Geography and great changes effected in its structure. To-day special attention should be paid to these new departments before undertaking a serious study of this old science now rejuvenated. Dr. Scott Keltie, Secretary of the Royal Geographical Society of London, has made this point very clear in the following statement: "But until the student has thoroughly grasped the facts and principles of Physical Geography and of Anthropogeography, he is not in a position to investigate their practical applications with success. Political Geography is the application of the data included in these two great divisions of the subject of affairs of those groups or communities of men which in their more developed condition we designate States or Nations. Groups of this class are of all grades from the isolated village community and the nomad tribe of savages, up to one of the "Great Powers;" but whatever its grade, it is impossible to conceive of any community without associating it with an area of land or territory of greater or less dimensions. The land and the people are integral parts of the State or political community, the one being as indispensable as the other, and therefore a knowledge of both is absolutely essential to a satisfactory understanding of the life and activity of the State."

* * * * *

The Catholic University of America not only expects to increase the number of courses of instruction in geography, but as soon as conditions will permit, plans to establish a Geographical Museum and an Institute of Cartography. The students who will pass through these courses of instruction will gain a real knowledge of the earth, its physical aspects, its economic resources and of the nations of the world. They will thus learn to realize the international position of the United States as a World Power.

A UNIVERSITY ENTERPRISE: THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIIUM

It may be of interest to the readers of the Bulletin and to the friends of the University to have a brief statement of the present conditions of the Corpus Scriptorum Christianorum Orientalium. The Corpus, it will be remembered, is a collection which will eventually contain all the Christian literature extant in Coptic, Syriac, Arabic, and Ethiopic. It is published jointly by the Catholic University of America and the Catholic University of Louvain, with the help of various specialists. The publication is under the editorship of four prominent scholars: Dr. J. B. Chabot, for Syriac; Prof. H. Hyvernât, for Coptic; Prof. I. Guidi, for Ethiopic; Prof. J. Forget, for Arabic. Dr. Chabot of Paris is the General Secretary and sees to the management and printing of the collection. Each university is represented by a special committee or advisory board. Our own committee consists of Prof. H. Hyvernât, President; Prof. Coeln, Dr. Vaschalde, and Dr. Butin, Secretary.

Seventy-three volumes have been published so far. It was hoped that several volumes could be published each year, but the war has temporarily interfered with the plans. It was found very difficult, not say impossible, to have the volumes printed, owing to the mobilization of the skilled labor employed in the work. Besides, the General Secretary could not communicate with the contributors, many of whom had also been mobilized by their respective countries. Add to this that immediately after the war the cost of printing became considerably higher than it was before, so that new arrangements have had to be made, thus occasioning unavoidable delay. In spite of all this, however, real progress has been made and the General Secretary will soon be able to place some volumes in the hands of the subscribers. Gradually conditions will come back to normal again and the work will then proceed as it was planned.

The value of the collection to all theological institutions cannot be overrated. In it will be found a wealth of first hand informations on theological and ecclesiastical subjects. In many cases, those Oriental texts will exhibit the older mentality out of which the Greco-Roman ideas—and consequently our own—have been developed. To those who intend to subscribe to the collection at some future date may we not point out that the present is a very favorable time for purchasing the volumes already published. Our American dollar purchases over 13 francs, thus making it possible to secure the 73 volumes already published for less than 70 dollars.

Orders should be sent either to Dr. J. B. Chabot, 15 rue Claude Lorrain, Paris (XVI) or Dr. R. Butin, Catholic University.

DR. KINSMAN ON "CHURCH AND HUMANITARIANISM"

A lecture of unusual interest to the University was given before a large audience in McMahon Hall, on April 22d by Dr. Kinsman, formerly Episcopal Bishop of Delaware.

The lecturer introduced his subject with a glance at the confusion, vagueness, and general drift towards increasing vagueness, reaching its

logical form in agnosticism, which prevail today in non-Catholic religious beliefs or professions. Since the days of the Reformers the trend of Protestantism in all its forms has been to get rid of the supernatural in Christianity, and, while retaining the terms of Christian belief, to empty them of their historic content and significance—even in many essential matters, to substitute a new meaning precisely opposite to the old one—the Divinity of Christ, for instance, means that Jesus of Nazareth was a great man, and not Deity. This movement Dr. Kinsman traced to its source in the substitution of the Protestant dogma of private judgment for the principle of authority. As private judgment pursued its way it attacked and rejected, one after another, the supernatural beliefs and institutions which the Reformers had retained in their systems, after having torn them from the only basis upon which they can securely rest, the authority of the Catholic Church. The only form of Protestantism which is consistent with the Protestant principle is Unitarianism; and the genuine Unitarian, as Dr. Kinsman illustrated by declarations from such leaders as Martineau and Emerson, abhors the imputation that Unitarianism professes any creed at all.

The widely prevailing tenet of a great deal that calls itself modern Christianity, accepting dogmas of the higher criticism and thereby rejecting the supernatural and the miraculous contents of the New Testament—elements which it holds to the mere imaginative amplifications invented by the early disciples and their followers—is either too much or too little. If the testimony of the New Testament to the Deity of Christ is but a mere mass of later accretions, then Christianity which revolutionized the world was not founded by Christ at all, but by a small group of writers of fiction who idealized his story.

Passing from principle to facts, Dr. Kinsman emphatically pointed out that it would be a great mistake to judge that Protestants cannot be sincere and earnest religious men and women. The truths and elements of Catholicism which they have still retained have served them, in their good faith, as a basis and inspiration for earnest, fruitful, religious life. American ideals have been created, enriched and sustained by such men. Even excesses have been, in some cases, corrected by an exaggeration of an opposite character. One fragment of truth, detached from its place in the full, harmonious system of the doctrine of the Catholic Church, has led to error, when unduly insisted on to the disregard of another complementary truth. For example, the dark, repulsive doctrine of Calvinism that human nature in itself is wholly evil has led to the reaction in American religious thought, upheld with great good fruit by such men as William Ellery Channing, that human nature is good. But this view, in its turn, is carried to excess in present day Humanitarianism which claims that human nature is wholly good, and needs only to be developed along the lines of its natural tendencies and capacities. The Catholic Church, on the contrary, sees facts as they are, and man as he is. Human nature is good, but is prone to sin; and to disregard this truth, leads to theories of social regeneration which are visionary and futile. Everywhere it is the same—whatever good things are possessed by Protestantism, are found complete, in their proper proportion and in correct perspective, in the Catholic Church.

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Vol. XXVII

MAY, 1921

No. 5

CARDINAL GIBBONS AND THE UNIVERSITY

THE UNIVERSITY MUSEUM

THIRD ORDER OF ST. FRANCIS.

ANNUAL PRIZE DEBATE

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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CARDINAL GIBBONS AND THE UNIVERSITY

His true religious memorial will ever be the Catholic University of America, which he opened in 1889, after securing its foundation by Leo XIII and the entire American Catholic Hierarchy. He was its inspiration, its support, and its savior. His great love for American Catholicism enabled him to grasp at an early date the necessity of a great central school for the higher education of the Catholic clergy and laity, obliged for a century to repair to Europe in search of advanced training for the higher intellectual duties and needs of their religious and ecclesiastical life. When twenty-five years of the University's life had passed, he was able to view in retrospect the trials which attended the founding of America's foremost Catholic school; and he saw those years filled with progress, but also with great responsibility. The honor of the Church in the United States, he said at the Silver Jubilee of the Catholic University, in 1916, was bound up irrevocably with the Catholic University of America; for it was

founded not to meet the needs of a single diocese nor of any particular section of the country, but to further the welfare of religion in every diocese, parish and home. Committed by the Holy See with all due solemnity to the care of the American hierarchy, and immediately to him as Chancellor, the University was a sacred trust, and as the head of the oldest Catholic see in the United States, Cardinal Gibbons regarded it as a special favor granted to him by Almighty God that he was permitted to devote so much of his time to this sacred cause. "From the beginning," he said, "the University has been to me an object of deepest personal concern. Through its growth and through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this reason, I feel a greater satisfaction in its progress."

It seems proper to quote here the admirable words of Archbishop Glennon in his eulogy on the Cardinal. After describing his part in the Third Plenary Council of Baltimore, he said:

Turn we to his other great work the Catholic University.

While under papal charter, the Cardinal was in effect its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unflinching support. He looked to it to carry out his life work—to bring the mind of the Church to all the questions of the age, and stand as a light perennial to the nation and the world.

Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American Church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and generous people.

The Cardinal Gibbons Memorial Hall at the University represents in some degree the gratitude of the Catholic people for his devotion to the higher education of Catholics, but his true memorial will be the completion of the great work to which he devoted his best thought, the best years of his life, and of whose resources he brought together personally about one million dollars. May I not fitly apply to him the spirit at least of the praise which Shakespeare puts in the mouth of Griffith as she recalls the princely generosity of Cardinal Wolsey in the building and endowment of Christ's College?

Ever witness for him

Those twins of learning, that he raised in you,
Ipswich and Oxford! one of which fell with him
Unwilling to outlive the good man did it;
The other, though unfinished, yet so famous,
So excellent in art, and still so rising
That Christendom shall ever speak his virtue.

—Bishop Shahan, in *Ecclesiastical Review*, May, 1921.

THE UNIVERSITY MUSEUM

During the past year, April 15, 1920, to April 15, 1921, we have received numerous and valuable donations. We regret very much not being able to enter into complete details concerning each individual gifts and to be obliged to limit ourselves to a bare list of objects received. For similar lists in the preceding years, see Bulletin, April, 1917, March, 1918, February, 1919, May, 1920.

RIGHT REV. T. J. SHAHAN, RECTOR: Medal struck at the time of the completion of the Cathedral of Philadelphia; two miniature Hebrew volumes containing the Psalter; trowel used at the laying of the Corner Stone of the National Shrine of the Immaculate Conception; collection of books and pamphlets on the American Indians, written by the well known specialist, Warren K. Moorehead; booklet on St. Agnes' Church, Cleveland, Ohio; United States and Papal flags used at the laying of the Corner Stone of the Shrine of the Immaculate Conception.

RIGHT REV. MGR. J. FRERI, NEW YORK CITY: Five old and valuable Chinese coins.

RIGHT REV. MGR. F. BERNARDINI: Pontifical medal of Benedict XV commemorating the sixth year of his pontificate.

REV. A. T. CONNOLLY, BOSTON, MASS.: Our generous benefactor has added many gifts to his former collections: twenty-three manuscripts in Latin, French, German, Italian, Spanish and English, also nine incunabula, all of which will be described elsewhere; various works of art, such as Russian triptychs, brass figure representing the Scourging, Italian enamel and silver plaque representing Madonna and Child, silver bowl with 23 rare coins inserted; three vases of iridescent glass, recovered from excavations; the Holy Face in silver filigree frame; a large ivory group representing the judgment of Solomon, in ebony frame; large engraved plaque 3 feet high; two Japanese netsukes, one of wood, the other of ivory; French and American swords; Japanese dagger and sword in ivory scabbard; two war clubs, two pipes, two pistols, autograph copy of the "Wearing of the Green," by Dion Boucicault; various autograph poems by L. Wilde.

REV. WILLIAM J. STEWART, NEW YORK CITY: A stone taken from the dungeon of St. Joan of Arc, in Rouen, destined to the wall of the Shrine of the Immaculate Conception, a beautiful humeral veil of brocade and embroidered with gold, from the end of the 17th century. It will be remembered that Father Stewart has been very generous to our Museum, as appears from our list in the Bulletin, 1920, p. 68.

REV. E. W. J. LINDESMITH, CLEVELAND, OHIO: Father Lindesmith is one of the first benefactors of the Museum and for more than 25 years has been a most generous friend; during the past year he has sent us a large collection of photographs and prints relating to his family and to his own various activities; his own hunting coat, pieces of skins showing old method of tanning among the Indians, his fur-lined cape showing six or seven different species of furs; one army ave, various books and pamphlets.

VERY REV. L. L. DUBOIS, S. M., LYON, FRANCE: Father Dubois is also one of the constant benefactors of our Museum (see Bulletin, 1918, p. 48; 1920, p. 68). This year he has added to his former donations a collection of French and German paper money; a collection of coins and of

French war tokens, war photographs and maps, two shells of 77 mm., various other war souvenirs and objects artistically ornamented by soldiers and used for different purposes

VERY REV. H. DE LA CHAPELLE, S. M.: Two Mexican gold coins.

PROF. H. HYVERNAT: A collection of 15 engravings, mostly from the Société des Amis des Arts de Lyon; French shell of 75 mm. and German shell of 77 mm. picked up on the Chemin des Dames by Countess Benoist d'Azy; piece of an exploded shell of 280 mm., bell made out of shells, French and German paper money, bronze medal of Napoleon I, ivory paper cutter, once the property of Prince Doria in Rome; various Ethiopic manuscript fragments given him by Mr. Achille Raffray.

REV. DR. THOMAS V. MOORE, C. S. P.: Neolithic slate implement, fossil brachiopods, fossil coral block, petrified mud showing cracks made by the sun. All these specimens come from Lone Mountain near Silver City, Arizona. Besides, Dr. Moore also presented two specimens of minerals from Sta. Rita, N. M., one being a specimen of native silver, the other a specimen of pyrite.

REV. DR. PETER GUILDAY: Copy of manuscript N° 3784 of the Bibliothèque Nationale, Paris, given him by His Eminence Cardinal Farley; silver pepper grinder, coins and medal burnt and partly melted, found in the ruins of Louvain and in the very house where Dr. Guilday lived while living there; autograph copy of Bishop Spalding's poem on Louvain; various blanks used in Belgium during the war, miniature reproductions of the "Libre Belgique;" guide book to the Flanders battlefields; two bullets from Château-Thierry, reproduction of the London Times, Nov. 7, 1805.

REV. DR. A. A. VASCHALDE: Picture representing French military uniforms from the ancient times down to the present day, mascot penny, Bunyan's "Pilgrims' Progress" in Chinese.

MRS. F. W. DICKENS: A national bouquet woven in silk and representing the various State flowers, with accompanying diagram; badge commemorating Gen. Grant's victories, various numbers of magazine on art, such as Picturesque Europe, Art and Archeology, Les Chefs-d'Oeuvre de l'Art Francais, The American Magazine of Art. Mrs. Dickens is also one of the best friends of our Museum.

REV. DR. BERNARD A. MCKENNA: Various photographic views taken on the occasion of the blessing of the site of the Shrine of the Immaculate Conception, photographic views taken on the occasion of the Right Rev. Bishop Keating, of Northampton, and of Right Rev. Bishop Julien of Arras; level, hammer and square used at the laying of the corner stone of the Shrine of the Immaculate Conception.

REV. DR. THEODORE PETERSON, C. S. P.: Indian sandal, minerals and botanical specimens collected by him in the Mammoth Cave; collection of minerals and fossils from Texas, two specimens of German paper money.

MR. FRED J. BRAENDLE: Our friend and benefactor, Mr. Braendle, has deposited in the Museum a panel painting representing St. Helena, property of Mr. Charles Whipple, of Boston, Mass.; two interesting volumes belonging to Mr. Andrew J. Greene. He also donated to our botanical collection 11 species of bushes with red berries on the occasion of Christmas.

REV. JOHN NAINFA, S. S.: Two coins of Louis XIV, one of Louis

XVI; two medals, one of the centenary of the Archdiocese of Boston, the other souvenir of the Dedication of the Church of St. Vincent Ferrer, New York City.

REV. DR. J. COOPER: Anciant terra cotta head from Veii, Italy.

MRS. M. E. SARTWELL: United coin of 1846; badge of Leo XIII.

MR. JOSEPH SCHNEIDER: Dust collected around the urn in which St. Francis of Assisi was placed.

MISS HELEN GREANEY, PHILADELPHIA: Chinese tea pot with basket, given her by a Chinaman in Panama.

MISS ADELAIDE G. MUNSON: Collection of American pennies, various geological specimens and sea shells; bronze medal, souvenir of the laying of the corner stone of the Shrine of the Immaculate Conception.

MRS. H. WANDA WILLIAMS: Persian shawl of the early 19th century; a beautiful tapestry in a gilt frame, made by herself some 40 years ago.

MR. CLARENCE W. McALOON: One number of Peterson's Magazine for 1869.

SISTER MARY PAULA, TRINITY COLLEGE: The New Collector's Hand Book of marks and monograms on Pottery and Porcelain, by William Chaffers.

MR. R. BUTIN, FRANCE: A German porcelain pipe.

MR. C. BUTIN, FRANCE: Miniature wooden plow, of the style used by the peasants of the Mountains of the Forez, France; mortar and pestle for grinding snuff tobacco.

MRS. J. M. BUTIN, FRANCE: Two old fashioned spindles.

MRS. E. BUTIN, FRANCE: Two Chromo pictures representing the most illustrious men of history in their national costume.

MR. J. REGEFFE, FRANCE: Two steel ox-shoes.

MRS. C. FABRE, FRANCE: One pair of wooden baby shoes.

MRS. HENRI MAHAUT, FRANCE: A specimen of tremolite from the Transvaal, S. A.

MRS. M. L. PERRET, FRANCE: A sword of the early 18th century.

MOTHER M. EPHREM (NEE BUTIN) CORSICA, FRANCE: Collection of medals, post cards and curios; two Corsican vendetta knives; French paper money, two pictures woven in silk, various minerals from Corsica, nine dolls dressed in the habit of as many French religious orders of women.

SISTER M. ANGELINA (NEE BUTIN) ROANNE, FRANCE: Collection of medals and stamps, collection of over sixty specimens of French paper money issued by the various Chambres de Commerce.

MR. LEON THORAL, FRANCE: Collection of valuable coins from France, French colonies, Greece, Belgium, Argentina and Uruguay.

MR. FELIX J. LEBLANC, SLIDELL, LA.: Head of a garfish.

MR. THOS. B. O'SULLIVAN, D. C.: Collection of English and Irish coins.

REV. C. M. LE FLEM, S. M.: One United States and one French coin.

MR. THOMAS H. SHORT, D. C.: One fossil found on the property of the Marist Seminary.

LITTLE SISTERS OF THE HOLY FAMILY: Four badges and medals.

SISTERS OF ST. MARY OF THE PRESENTATION: Statuette of Blessed John de La Salle; four religious medals.

MISS FRANCES BRAWNER: Work-box of mahogany, inlaid with ivory; Japanese bowl, official document written at the beginning of the 19th century. Miss Brawner has also deposited in the Museum a beaded belt, bracelets and collarette, made by Miss Jane Ward, about 1825.

REV. J. S. MARTIN: Powder horn which belonged to the famous Meschach Browning.

REV. M. A. CASTELLI: A pair of Chinese slippers.

SISTER M. ADRIEN, T. O. R. M.: New Hebrides, Oceanica: Nat of pandanus leaves worn by native women, native basket and necklace, stone hatchet, shells, boar's tooth, highly prized by the natives as an ornament of distinction.

REV. VALDEMAR DEMERS, S. M.: Collection of coins from Austria-Hungary, Spain, Belgium, Germany and Switzerland.

REV. V. M. MULSANT, S. M., NEW CALEDONIA, OCEANICA: Nat of pandanus leaves dyed with mangrove bark, post cards and views from New Caledonia.

MR. AND MRS. THOMAS REARDON, CLEVELAND, O.: Father Matthew Pledge medal.

MRS. D. A. BLANCHARD: China plate, souvenir program of the French Opera House in New Orleans, section of a tree from Japan. Mrs. Blanchard, as in former years, has collected from her friends many articles for the Museum; many of them, however, have reached us too late for insertion in this list and will be acknowledged next year.

MRS. W. MONTGOMERY BRASWELL: Coral pin, French Sevres vase of the year 1779; toilet set, mantelpiece ornaments, old silver caster.

DR. THOMAS M. CHATARD: Large collection of minerals.

MISS AMALIA STEINHAUSER: Assortment of Egyptian figurines and amulets, collected by the donor's brother, Bro. Cleophas, O. F. M., now in Cairo.

REV. R. R. FITZPATRICK, SUGAR NOTCH, PA.: Collection of over 600 coins from the estate of Rev. J. H. Judge, a collection of U. S. paper money from the same estate.

GEN. C. B. BYRNE: Antlers of an elk or Wapiti, engraving by Barry, various specimens and souvenirs from the Philippines, Porto Rico, etc.

MISS ELIZABETH A. CRONYN: Silver medal commemorating the Coronation of Napoleon I by Pope Pius VII.

MRS. CHARLES GRINDALL, BALTIMORE, MD.: A very large and valuable collection gathered together by her late husband, Dr. Charles Grindall. The collection contains numerous specimens of Indian implements, and weapons, samples of basketry, pottery, weaving, carving, totem posts, etc., representing the work of various Indian tribes from Alaska to Mexico. Besides, the collection includes various souvenirs from Europe, Asia, Africa, America, some of which are of a high historical interest; numerous specimens of fossils, shells, minerals and plants. The collection contains more than 1,200 specimens.

REV. THOMAS J. WADE, S. M.: Collection of coins from the United States, Canada, England, Germany and Denmark.

REV. J. GRIMAL, S. M.: Tercentenary medal of St. Aloysius of Gonzaga, medal commemorating the fiftieth anniversary of the Episcopal Consecration of Leo XIII.

REV. F. GIAINARCHI, BASTIA, CORSICA: Old muzzle loading pistol of the early 19th century.

MR. GAETAN FABRETTI, BASTIA, CORSICA: Turkish pipe from Brussia, carved pipe from Orezza, specimen of Antimoine.

MR. JOACHIM CONTINHO: Collection of 32 modern coins and paper money.

REV. J. E. MAERDER: German prayer book from the beginning of the 18th century.

SISTER M. SUZANNE, T. O. R. M., FIJI ISLANDS: Collection of shells from the Island of Makogai, Fiji.

MR. ANTOINE SCHNEIDER: U. S. bullet and cavalry spur found near Fort Bunker Holl, Brookland, D. C.

MISS ADELE GERARD, TALLAHASSEE, FLORIDA: Collection of coins, United States, Canada and France, one specimen of paper money.

MR. JOHN McARDLE: Description of the Loan Exhibit of the J. Pierpont Morgan collection in the Metropolitan Museum in New York City.

REV. DR. R. BUTIN, S. M.: Various geological specimens, bronze statuette of St. Joan of Arc, 200 post cards of places in France and Italy, collection of 50 miscellaneous coins, French and Italian paper money.

In the preceding list we have generally followed the order of accession. The growth of the Museum has been highly gratifying during the past year; the total number of articles received is more than 4,000, some of them very valuable and rare. It is hoped that in the near future they will be fully described, thus the value of our collections will become more apparent and justice will be better done to our patrons and benefactors. It is now our pleasant duty to thank the various donors for their generosity and to pray that God may bless and reward them.

R. BUTIN, S. M.,
Curator.

THIRD ORDER OF SAINT FRANCIS

This year a National Convention of the Third Order of St. Francis will be held for the purpose of celebrating the seventh centennial of its foundation, and of bringing home to our Catholic people its great religious advantages. Bishop Shahan associates the Catholic University of America with this great movement, as follows:

"Since that day when the whole population of a little Umbrian village threw themselves at the feet of Saint Francis and begged to be enrolled among his disciples the Catholic heart has cherished this saintly body of men and women who strive the world over to reproduce the teachings of the Gospel and to conform themselves, without reserve, to the life and death of Jesus Christ.

"Scarcely was it established when it poured a new courage and a new spirit into the hearts of the poor and lowly all over Europe, made them conscious again of their Christian dignity and rights, asserted Christian liberty, and killed the cruel militarism of those days, at least in its most odious features.

"It was recognized at once by the papacy for what it is, the consecration to Jesus Christ of one's whole life personal and social. Countless popes have recommended the Third Order of St. Francis to the Catholic laity, and have enriched its rule and its works with spiritual treasures. It has flourished in the Church for seven centuries, and has opened the gates of paradise to a multitude of saints. Its rule, simple and human, but

saintly and saturated with a pure Christian spirit, has called forth in the individual and the family, perfect fruits of piety and charity, has sanctified again and again the social order, has begotten on all sides the love of God and one's neighbor, has kept alive in the world the spirit of poverty and humility, has set up a multitude of Christian works and institutions, has kept multitudes of men and women simple, cheerful, and contented amid wrongs and sufferings that would naturally breed savage hate and fierce revolt.

"Truly, the 'little poor man of Christ' loosened for the Catholic laity of his day the pent-up forces of divine love laid up in Jesus Christ, and made them forever the common property of all who had the good will to follow in His footsteps.

"For seven centuries this holy current has not ceased to flow through the Church of God, and to enrich it with every virtue, blessing meantime, and purifying, in many places and times the social order itself, by its message of repentance and reform. What wonder that Leo XIII could say with the eloquence of truth: 'My social reform is the Third Order.' On its registers appear popes and cardinals and bishops, emperors and kings, princes and generals, artists and scholars, philosophers and poets, the very flower of human grandeur. Dante and Columbus, Michael Angelo and Petrarch, Saint Ignatius Loyola and Saint Vincent de Paul were Franciscan Tertiaries, and its rule and its spirit were disseminated through the New World by every missionary who crossed the ocean to spread the Gospel of Jesus Christ.

"Our economic and social order has been largely drained of the vital sap of true religion, hence the terrible crises through which it is passing, and would that we had seen the last of them!

"The sole certain remedy is a return to the spirit of the Gospel, its teachings and its moral atmosphere and Benedict XV tells us that the Rule of the Third Order of Saint Francis is naught else than the Gospel applied to every-day life."

ANNUAL PRIZE DEBATE

The Annual Debate for the Rector's Prize took place in the Assembly Room, McMahon Hall, on Friday evening, May 6. The subject of the debate was: "Resolved, That Universal and Compulsory Health Insurance Laws Be Enacted In All States."

The Chairman was E. T. O'CONNOR of Peoria, Ill.

For the Affirmative: JAMES E. HIGGINS, Hopkinsville, Ky.; NEIL J. MORIARITY, Holyoke, Mass.; T. F. GARDNER, New Orleans, La.

For the Negative—JAMES E. HUGHES, Bristol, R. I.; ROBERT E. CONROY, New Britain, Conn.; R. C. SMITH, New York, N. Y.

The judges were: MR. ANDREW J. MOYNIHAN, Director Bureau of Education, National Catholic War Council; MR. CHARLES A. MCMAHON, Director Motion Picture Bureau, National Catholic War Council; REV. J. V. NEVINS, S. S., Sulpician Seminary.

In awarding the victory to the affirmative orators the judges paid a well-deserved tribute to those of the negative. Bishop Shahan congratulated cordially both teams for the splendid debate, and declared that it ranked among the best ever put upon the stage of McMahon Hall.

1922

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CATHOLIC UNIVERSITY BULLETIN

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**THIRTY-SECOND
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JUNE 15, 1921**

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The School of the Sacred Sciences

BACHELOR OF CANON LAW (J.C.B.)

Rev. John Michael Brady, Sioux Falls, S. D.; Rev. Thomas Joseph Burke, Philadelphia, Pa.; Rev. Charles Daniel Gallagher, Scranton Pa. (A.B., St. Thomas College, 1916); Mr. John Goold, San Francisco, Calif.; Rev. Peter Joseph Kania, Albany, N. Y.; Rev. Michael Joseph Keyes, S.M., Marist College; Rev. Francis Andrew Kozusko, Scranton, Pa. (A.B., St. Thomas College, 1917); Rev. George Leo Leech, Philadelphia, Pa.; Rev. James William Loftus, Scranton, Pa. (A.B., St. Thomas College, 1916); Rev. Aquinas McDonnell, O.P., Col. of the Immac. Concep.; Rev. W. C. Michalicka, O.S.B., Lisle, Ill.; Rev. Hubert Louis Motry, Albany, N. Y. (S.T.B., The Catholic University of America, 1918; S.T.L. (ibid.), 1918; S.T.D. (ibid.), 1920); Rev. Albert Muller, O.P., Col. of the Immac. Concep.; Rev. Urban Peters, Altoona, Pa.; Rev. Richard James Quinlan, Boston, Mass. (A.B., Boston College, 1915); Rev. John Clement Rager, Indianapolis, Ind.

BACHELOR OF SACRED THEOLOGY (S.T.B.)

Rev. Rudolph George Bandas, The St. Paul Seminary; Rev. Thomas Joseph Burke, Philadelphia, Pa.; Rev. Joseph Bernard Giltinen, The St. Paul Seminary; Rev. Peter Joseph Kania, Albany, N. Y.; Rev. George Leo Leech, Philadelphia, Pa.; Rev. Edward John Mannix, Denver, Colo. (A.B., Sacred Heart College, 1907); Rev. R. Alphonsus Mollaum, O.F.M., The Franciscan College; Rev. Timothy A. Monahan, O.F.M., The Franciscan College; Rev. Richard James Quinlan, Boston, Mass. (A.B., Boston College, 1915); Rev. John Clement Rager, Indianapolis, Ind.

LICENTIATE IN CANON LAW (J.C.L.)

Rev. Thomas Joseph Burke..... Philadelphia, Pa.
Dissertation: "*The Competent Ecclesiastical Forum.*"

Rev. Charles Daniel Gallagher..... Scranton, Pa.
A.B. (St. Thomas College), 1916.
Dissertation: "*Deposition and Degradation.*"

Rev. Michael James Harding, O.F.M..... The Franciscan College
Dissertation: "*Documents Required for Admission to the Religious Habit.*"

Rev. George Leo Leech..... Philadelphia, Pa.
Dissertation: "*Inter Constitutionem 'Apostolicae Sedis' Pii IX et Codicem Juris Canonici Collatio.*"

Rev. James William Loftus..... Scranton, Pa.
A.B. (St. Thomas College), 1916.
Dissertation: "*Suspension 'ex Informata Conscientia.'*"

Rev. Francis Aloysius McGinley..... Scranton, Pa.
A.B. (Mt. St. Mary's College), 1915; A.M. (ibid.), 1917; J.C.B. (The Catholic University of America), 1920; S.T.B. (ibid.), 1920.
Dissertation: "*Ecclesiastical Seminaries.*"

Rev. W. Cyril Michalicka, O.S.B..... Lisle, Ill.
Dissertation: "*The Validity of Profession.*"

Rev. Hubert Louis Motry..... Albany, N. Y.
S.T.B. (The Catholic University of America), 1918; S.T.L. (ibid.), 1918; S.T.D. (ibid.), 1920.
Dissertation: "*Faculties.*"

Bro. Albert Muller, O.P..... Col. of the Immac. Concep.
Dissertation: "*Marriage in American Law.*"

LICENTIATE IN SACRED THEOLOGY (S.T.L.)

Rev. John Joseph Lardner, S.S..... Baltimore, Md.
A.B. (Loyola College), 1915; A.M. (St. Mary's University), 1916; S.T.B. (ibid.), 1919.

Dissertation: "*The Moral Theology of Francis Patrick Kenrick.*"
 Rev. Edward John Mannix.....Denver, Colo.
 A.B. (Sacred Heart College), 1907.

Dissertation: "*The Psychology of the American Convert Movement.*"

Rev. R. Alphonsus Mollaum, O.F.M.....The Franciscan College
 Dissertation: "*The Pauline Notion of 'Hilasterion.'*"

Rev. T. Andrew Monahan, O.F.M.....The Franciscan College
 Dissertation: "*The Bloody Sweat.*"

Rev. Richard James Quinlan.....Boston, Mass
 A.B. (Boston College), 1915.

Dissertation: "*The Legislative Manifestation of the Beginnings of Medieval Civilization in the Fifth and Sixth Centuries.*"

Rev. John Clement Rager.....Indianapolis, Ind.
 Dissertation: "*The Political Philosophy of Cardinal Bellarmine.*"

Rev. Maximilian George Rupp.....St. Joseph, Mo.
 S.T.B. (The Catholic University of America), 1920; J.C.B. (ibid.), 1920.

Dissertation: "*The Church and International Conciliation Before Grotius.*"

Rev. John Joseph Vaughan.....Scranton, Pa.
 A.B. (College of the Holy Cross), 1916; S.T.B. (St. Bernard's Seminary), 1919;
 J.C.B. (The Catholic University of America), 1920; J.C.L. (ibid.), 1920.

Dissertation: "*The Morality of the Hunger Strike.*"

DOCTOR IN SACRED THEOLOGY (S.T.D.)

Rev. Leo Joseph Ohleyer, O.F.M.....The Franciscan College
 S.T.L. (The Catholic University of America), 1920.

Dissertation: "*The Pauline Formula 'Induere Christum.'*"

Rev. Ambrose J. Villalpando, O.F.M.....The Franciscan College
 S.T.L. (St. Anthony's College, Rome), 1915; S.T.L. (The Catholic University of America), 1919.

Dissertation: "*De Potestatis Clavium Existentia Atque Natura.*"

The School of Law

BACHELOR OF LAWS (LL.B.)

John Joseph Baecher, Norfolk, Va.; Arthur George Brode, Memphis, Tenn. (LL.B., Cumberland University, Lebanon, Tenn., 1913); Joseph Earle Carey, Waterbury, Conn.; James Albert Condric, London, Ont., Canada; John Francis Cotter, Washington, D. C.; Howard Francis Doyle, North Brookfield, Mass.; George Magoun, Sioux City, Iowa; Charles Aloysius Shea, Hartford, Conn.; James Dewey Aloysius Shea, Hartford, Conn.; Francis Joseph Stapleton, Jr., Waterbury, Conn.; Edwin Daniel Sullivan, Lynn, Mass.; James Raymond Tobin, Victor, N. Y.

MASTER OF LAWS (LL.M.)

Joseph John Walsh.....Scranton, Pa.
 A.B. (St. Thomas College, Scranton, Pa.), 1915; A.M. (Fordham University, New York, N. Y.), 1918; LL.B. (ibid.), 1920.

Dissertation: "*The History and Development of the Law of Contraband.*"

School of Philosophy

CERTIFICATE IN ACCOUNTANCY

Joseph Edmund TierneyRawlins, Wyo.
 John Marie Mallon.....New London, Conn.

BACHELOR OF ARTS (A.B.)

John Marie Mallen, New London, Conn.; Joseph Edmund Tierney, Rawlins, Wyo.

John Hughes Dwyer, Kingston, N. Y.; Bernard Maurice Fitzgerald, Holyoke, Mass.; James Curry Fitzpatrick, Reading, Pa.; John Howard Griffin, Holyoke, Mass.; William Patrick McAndrew, Scranton, Pa.; Clarence Arthur Nugent, Toledo, Ohio; Vincent Lawrence Shields, Washington, D. C.

MASTER OF ARTS (A.M.)

Joseph Duffner Becker.....Jacksonville, Ill.

A.B. (Routt College), 1920.
Knights of Columbus Scholar.

Essay: "*The Parochial School and Family Case Work.*"

Rev. John Michael Brady.....Sioux Falls, S. Dak.

A.B. (Columbus College), 1914.

Essay: "*The Teacher's Social Function.*"

Bernard Francis Donovan.....Cambridge, Mass.

A.B. (Boston College), 1919.
Knights of Columbus Scholar.

Essay: "*Vocational Education through the Continuation School.*"

Wentworth Vincent Driscoll.....Brooklyn, N. Y.

B.S. (Colby College), 1919.
Knights of Columbus Scholar.

Essay: "*The Effect of Feeding the Anterior Lobe of the Calf Pituitary on the Growth and Weight of the Albino Rat.*"

Thomas George Foran.....Ottawa, Canada

A.B. (University of St. Francis Xavier's College), 1920.
Knights of Columbus Scholar.

Essay: "*A Standardization of Information Tests.*"

Rev. John Emil Haldi.....Covington, Ky.

A.B. (St. Mary's College), 1917.

Essay: "*The Effect Produced on the Growth of the Body and Organs of the Albino Rat by Feeding it with the Desiccated Anterior Lobe of Hypophysis.*"

Rev. Henry Hoerner.....Sioux Falls, S. Dak.

A.B. (Columbus College), 1917.

Essay: "*The Economic and Social Conditions Preceding the Protestant Reformation in Germany.*"

Edward William Hogan.....Gilbertsville, Ia.

A.B. (Columbia College), 1920.

Essay: "*The Training for Citizenship in Ancient Rome.*"

Thomas Holohan Jackson.....Waterbury, Conn.

A.B. (The Catholic University of America), 1920.
Knights of Columbus Scholar.

Essay: "*A Study in the Essentials of Business Success.*"

Rev. Charles James Linskey.....Detroit, Mich.

Essay: "*Objective Teaching in the Gospel and in the Early Church.*"

Rev. Fidelis Aloysius Meirel, O.S.B.....Cullman, Ala.

A.B. (St. Bernard's College), 1917.

Essay "*The Function of the Home in Education.*"

Rev. William Joseph Mullane.....Graighe Cullen, Ireland

Essay: "*Factors Causing or Contributing to Mental Retardation.*"

Rev. Joseph Sylvester Nicholson.....London, Ont., Canada

Essay: "*The Education of Instincts.*"

Peter Lawrence Nolan.....Brooklyn, N. Y.
A.B. (Mt. St. Mary's College), 1920.
Knights of Columbus Scholar.

Essay: "*The Correlation of Association Tests.*"

Rev. Martin Patrick O'Connor.....Sioux Falls, S. D.
A.B. (St. John's College), 1910.

Essay: "*Supervised Study.*"

Rev. Daniel Christopher O'Meara, S.M.....Marist College
Essay: "*Educational Aspects of St. Augustine's Life and Works.*"

Matthew Stanislaus Rice.....Augusta, Ga.
A.B. (Spring Hill College), 1919.
Knights of Columbus Scholar.

Essay: "*The Georgia Constitution of 1777 and the Constitution of the United States. A comparative Study.*"

Rev. William Henry Russell.....Dubuque, Iowa
A.B. (Dubuque College), 1916.

Essay: "*St. Jerome as an Educator.*"

Basil Francis Sullivan.....London, Ont., Canada
Essay: "*The Theory of Appetities According to St. Thomas.*"

Rev. William P. Sullivan.....San Francisco, Calif
A.B. (St. Mary's College, Oakland, Calif.), 1898; Ph.B. (Facultes Catholiques de Lille), 1900.

Essay: "*The Supervision of Teaching.*"

Rev. Alfred John Trottmann.....Cullman, Ala.
A.B. (St. Bernard College), 1917.

Essay: "*Individual Adjustment to Environment.*"

DOCTOR OF PHILOSOPHY (Ph.D.)

James Ambrose Losty.....Hartford, Conn.
Ph.B. (The Catholic University of America), 1917; A.M. (ibid.), 1918.
Knights of Columbus Scholar.

Dissertation: "*The Soldiers' and Sailors' Insurance Act.*"

Miriam Elizabeth Loughran.....Washington, D. C.
A.B. (Trinity College), 1917; A.M. (ibid.), 1918.

Dissertation: "*The Historical Development of Child Labor Legislation in the United States.*"

School of Letters

BACHELOR OF ARTS (A.B.)

Gavin Joseph Connor, Norwich, Conn.; Vincent de Paul Glynn, Plainville, Conn.; Edmond Audet Lapointe, Holyoke, Mass.; Joseph Elliott Mulqueen, Hoboken, N. J.

MASTER OF ARTS (A.M.)

Rev. Louis Brunner.....Hoven, So. Dak.
A.B. (Columbus College), 1917.

Essay: "*A Comparison of the Hexaemera of St. Basil and St. Ambrose.*"

Rev. Francis Xavier J. Exler, O. Praem.....West De Pere, Wis.
Essay: "*The Place of Greek Epistolography in the History of Greek Literature.*"

Rev. Athanasius Karlin, O.M., Cap.....The Capuchin College
Essay: "*Pagan Rhetoric and the Christian Fathers.*"

Rev. Joseph Leo Linsenmeyer.....Detroit, Mich.
A.B. (St. Mary's University), 1916; A.M. (ibid.), 1917.

Essay: "*Introduction to the De Sacerdotio of St. John Chrysostom.*"

- Rev. Aloysius Menges, O.S.B. St. Bernard, Ala.
 S.T.B. (The Catholic University of America), 1907; S.T.L. (ibid.), 1908.
 Rev. Bernard Henry Skahill. Dubuque, Iowa
 A.B. (Columbia College), 1914.
 Essay: "*The Latinity of St. Augustine's Confessions, Book I.*"
 Rev. Hyacinth Steigner, O.M., Cap. The Capuchin College
 Essay: "*Scott's Attitude Toward the Catholic Church in Mar-
 mion and Other Poems and Tales.*"

School of Sciences

BACHELOR OF ARTS PREPARATORY TO MEDICINE

(A.B. PREPARATORY TO MEDICINE)

Leonard Randall Kelley, Plattsburg, N. Y.; Charles Joseph O'Dono-
 van, Baltimore, Md.

BACHELOR OF SCIENCE (B.S.)

Gardner James O'Boyle, Carbondale, Pa.

BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING

(B.S. IN CHEM. ENG.)

Edmond Donald Coughlin, Norwich, Conn.; Mark Harold Fitzgibbons,
 Oswego, N. Y.; John Francis O'Herron, Groveland, N. Y.; Robert Ir-
 ving Rudolph, Washington, D. C.; John Anthony Temmerman, Roches-
 ter, N. Y.

BACHELOR OF SCIENCE IN ARCHITECTURE (B.S. IN ARCH.)

Leo Frederick Laporte, Holyoke, Mass.; Richard Mira, Havana,
 Cuba.; Edward John Rutledge, Pittston, Pa.

BACHELOR OF SCIENCE IN ARCHITECTURAL ENGINEERING

(B.S. IN ARCH. ENG.)

Edward Robert French, Jr., and Thomas Joseph Lane, Washington,
 D. C.

BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B.S. IN C.E.)

Edward Francis Gleason, Northampton, Mass.; Edward Charles
 Leasure, Washington, D. C.; John Joseph Raymond, Buffalo, N. Y.;
 Lawrence Frederick Wright, Brooklyn, N. Y.

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING

(B.S. IN E.E.)

Harold James Banahan, Phillipsburg, N. J.; William Madison Mack,
 Washington, D. C.; George Daniel Rock, Bridgeport, Conn.

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING

(B.S. IN M.E.)

John Joseph Foster, Bethlehem, Pa.; James Harold Kilcoyne, Dan-
 bury, Conn.; Karl Henry Neuhs and Maurice Elmo Weschler, Wash-
 ington, D. C.

MASTER OF ARTS (A.M.)

Rev. Louis Antoine Victor DeCleene, O. Praem

. West De Pere, Wis.
 A.B. (St. Norbert's College), 1916.

Essay: "*The Theory of Involution in Modern Geometry.*"

DOCTOR OF PHILOSOPHY (PH.D.)

Rev. Aloysius William Fromm, O.F.M.....St. Louis, Mo.

A.B. (St. Joseph's College), 1902.

Dissertation: "*The Vitreous Body—Its Origin, Development, and Structure as Observed in the Eye of the Pig.*"

The Catholic Sisters College

BACHELOR OF ARTS (A.B.)

Of the Sisters of St. Benedict:

Sister M. Basil, Duluth, Minn.; Sister Francis Xavier and Sister Patricia, Elizabeth, N. J.

Of the Sisters of the Blessed Sacrament:

Sister Hildegard, Cornwells Heights, Pa.

Of the Sisters of Charity:

Sister Margaret Gertrude, Nazareth, Ky.

Of the Sisters of the Poor Handmaids of Jesus Christ:

Sister M. Symphoria, Fort Wayne, Ind.

Of the Sisters of St. Dominic:

Sister M. Aloysia, Nashville, Tenn.; Sister Marie Emmanuel, Newburg, N.Y.; Sister Mary Natalie, Sinsinawa, Wis.

Of the Sisters of St. Francis:

Sister M. Alana, Sister M. Bernice, Sister M. Bona and Sister M. Confirma, Milwaukee, Wis.; Sister M. Lawrence, Oldenburg, Ind.; Sister M. Loyola, Milwaukee, Wis.; Sister M. Stanislaus, Oldenburg, Ind.; Sister M. Ceciliansa, Glen Riddle, Pa.

Of the Sister of the Holy Union of the Sacred Hearts:

Sister Adrienne Marie and Sister Michael Joseph, Fall River, Mass.

Of the Sisters of St. Joseph:

Sister Anastasia, West Park, Ohio; Sister Mary Cecilia, Hartford, Conn.; Sister M. Celestia, Chestnut Hill, Pa.; Sister Mary Finbarr, Brighton, Mass.; Sister Mary Gabriel, Hartford, Conn.; Sister St. Johanna, Chestnut Hill, Pa.; Sister Mary Mildred, Brighton, Mass.; Sister Mary Saraphica, Stevens Point, Wis.; Sister Maria Walburg, Chestnut Hill, Pa.

Of the Sisters of St. Mary:

Sister M. Dolores, Lockport, N. Y.

Of the Sisters of Mercy:

Sister Mary Agnes, Hartford, Conn.; Sister Mary Augustine, St. John's, Newfoundland; Sister Eugene, Wilkes-Barre, Pa.; Sister M. Magdalen, Hartford, Conn.; Sister Mary Philomena, St. John's, Newfoundland; Sister Pierre, Titusville, Pa.; Sister Mary Stella, Wilkes-Barre, Pa.

Of the Sisters of Notre Dame:

Sister Mary Fortunata, Cleveland, Ohio.

Of the Sisters of St. Ursula:

Sister M. Dominica, Louisville, Ky.

BACHELOR OF MUSIC (MUS.B.)

Of the Sisters of St. Joseph:

Sister Florence, St. Paul, Minn.

MASTER OF ARTS (A.M.)

Of the Sisters of Charity of Nazareth:

Sister Columba.....Nazareth, Ky.

A.B. (St. Xavier's College), 1918.

- Essay: "*Early Life of Bishop David, Founder of the Sisters of Charity of Nazareth. (1761-1810).*"
- Of the Sisters of Divine Providence:*
- Sister Mary Amabilis.....San Antonio, Texas
A.B. (Our Lady of the Lake College), 1919.
- Essay: "*Music as a Subject in the Curriculum.*"
- Sister Mary Inviolata.....San Antonio, Texas
A.B. (Our Lady of the Lake College), 1919.
- Essay: "*Outline of Epic in Latin Literature.*"
- Of the Sisters of St. Dominic:*
- Sister Marie Francis.....Sinsinawa, Wis.
A.B. (Saint Clara College), 1915.
- Essay: "*Albertus Magnus, Scientist-Philosopher.*"
- Sister Paracleta.....St. Catherine, Ky.
A.B. (Trinity College), 1912.
- Essay: "*The Educational Value of the Scholastic Commentary.*"
- Sister Mary Rose.....St. Catherine, Ky.
B.S. (Louisville University), 1916.
- Essay: "*St. Thomas' Theory of Knowledge from a Pedagogical Viewpoint.*"
- Of the Sisters of St. Joseph:*
- Sister Evangelista.....St. Paul, Minn.
A.B. (College of St. Catherine), 1917.
- Essay: "*The Contemporary National Movement in Ireland: The Gaelic League and Sinn Fein.*"
- Of the Sisters of St. Mary of the Presentation:*
- Sister St. Guirec.....Willow City, N. Dak.
A.B. (The Catholic University of America), 1919.
- Essay: "*Louis Adolphe Thiers, President of France (1871-1873).*"
- Of the Sisters of Mercy:*
- Sister Mary Gratia.....Chicago, Ill.
Ph.B. (Loyola University), 1920.
- Essay: "*The Attitude of Germany and Austria Toward the Vatican Council.*"

DOCTOR OF PHILOSOPHY (PH.D.)

- Of the Sisters of St. Dominic:*
- Sister M. Alma.....Newburgh, N. Y.
A.B. (The Catholic University of America), 1914; A.M. (ibid.), 1915.
- Dissertation: "*Pedagogical Study of the Transitions from Infancy to Childhood and from Childhood to Youth.*"

NORMAL DIPLOMA

- Of the Sisters of Divine Providence:*
- Sister M. Clarisse and Sister M. Petronilla, Newport, Ky.
- Of the Sisters of St. Francis:*
- Sister M. Cecilia, Glen Riddle, Pa.; Sister Thomas Aquinas, Peekskill, N. Y.
- Of the Sisters of St. Joseph:*
- Sister M. Agnita, St. Augustine, Fla.; Sister M. Martina, Philadelphia, Pa.
- Of the Sisters of Mercy:*
- Sister M. Stella, Wilkes-Barre, Pa.

APR 1922

THE
CATHOLIC UNIVERSITY
BULLETIN

Vol. XXVII

OCTOBER, 1921

No. 7

ANNUAL REPORT
OF THE
RECTOR
OF
THE CATHOLIC UNIVERSITY
OF AMERICA

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY
SALVE REGINA PRESS
ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter January, 1915, at the post-office at Washington, D. C.
under the Act of Congress of August 24, 1912.

ANNUAL REPORT OF THE RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

TO THE HONORABLE BOARD OF TRUSTEES OF THE CATHOLIC UNIVERSITY
OF AMERICA:

I have the honor to submit herewith, the Thirty-second Annual Report of the Rector of the University for the twelve months ending June 30, 1921. With it are united the reports of the Treasurer, the Librarian, and the Deans of the Law School and the School of Sciences.

DEATH OF CARDINAL GIBBONS

The death of His Eminence James Cardinal Gibbons, the First Chancellor of the University, is at once the saddest and most important event in our history. He was one of the founders of the University, the last of the original Trustees, and by his office, interest and devotion deserves, after Leo XIII, the foremost place in the memory and the gratitude of the American Catholic people. He was the head of the University for the first generation of its career, and to his wisdom, affection, and courage it is owing that we live and work in the present conditions of success and goodwill. As President of the Board of Trustees he presided at every meeting since the incorporation of the University, and was the soul of all previous deliberations. Cardinal Gibbons never wavered in his convictions of the necessity and uses of the Catholic University of America, and gave ample evidence of his faith in the great enterprise by the sacrifices he made for it, the severe trials he enabled it to overcome, the daily solicitude he exhibited for its welfare, his fatherly encouragement of the administration and professors, and the very generous benefactions which he constantly made to it. In the work of the University the great Cardinal never looked backward but ever forward, and it is not presuming too much to say that he will rank in the future among those great prelates whom Holy Church honors through all time for the services they rendered to higher Catholic education. His seat, indeed, will henceforth be vacant at our meetings, but his spirit, we trust, will never be absent, nor shall we ever be wanting in the gratitude we owe to his beloved memory. Requiescat in Pace!

FINANCES

Despite the business depression of the last year, our financial condition remains sound. The Annual Collection to this date totals \$162,507.31, the largest yet received from our Catholic people. His Eminence Cardinal Gibbons donated \$10,000.00 in bonds for general endowment needs, and \$2,500.00 toward the new Gymnasium, making his entire contribution to the Gymnasium the munificent sum of \$37,500. Bishop Shahan donated to the Gymnasium the sum of \$5,000, and Mr. Nicholas P. Young of Brooklyn, donated also the sum of \$5,000.

From the estate of John Ward, of Philadelphia, the University received the sum of \$41, 860.34.

From the estate of James J. Sullivan, of Boston, the University received the sum of \$5,052.20 for a scholarship for the Archdiocese of Boston. From the estate of Catherine C. Lanahan, of Baltimore, the University received the sum of \$5,000.00, from that of Catherine A. Sullivan, of Boston, the sum of \$2,250, and from that of Captain Gaius W. Billups, of Baltimore, the sum of \$5,000. The total estate of the University, land, buildings, equipment, securities, etc., is valued at \$5,127, 851.73.

The gratitude of the University is owing to all who in any way contributed to its support and development during this twelve-month. Extensive business depression has affected seriously our generous people but they have not failed to recognize the grave duty of supporting their highest institution of learning. This popular response encourages greatly the administration of the University, and forecasts the day when its necessary buildings and endowment will be richly provided for by the Catholic people.

TEACHING STAFF

The Teaching Staff of the University included 86 members. Of this body, 21 were full professors, 18 associate professors, and 47 instructors. Our professional corps deserves great praise for its devotion to the academic and moral training of the youth committed to them. Despite the lack of important aides for the work of instruction, our professors and instructors have secured excellent results from their students, have maintained good discipline, and have won the goodwill and confidence of the student body, as is evidenced by the regularity of their return, the great majority of our students remaining to finish the entire college course.

REGISTRATION OF STUDENTS

The mail students registered numbered 699. Of these 39 registered in the School of Theology, 60 in the School of Law, 43 in the School of

Letters, 301 in the School of Philosophy, and 256 in the School of Science. The students at Trinity College numbered 375. In both Summer Schools (Washington and San Francisco) there were registered 517 students. In all 1,834 students, male and female, were recipients of University instruction.

UNIVERSITY HONORS

The elevation of the Archbishop of Philadelphia, Chairman of our Visiting Committee, to the exalted dignity of the Cardinalate, calls for our deepest gratitude to Benedict XV, and for our most cordial congratulations to Cardinal Dougherty, coupled with the prayer that God may long preserve him to aid by his wisdom and devotion the cause of Catholic higher education, now so closely identified with him.

The University rejoices over the appointment of Rt. Rev. John M. Gannon, D. D., as Bishop of Erie, and over that of Rt. Rev. Patrick F. Keane, D. D., as Auxiliary Bishop of Sacramento.

Both prelates are distinguished graduates of the University, and the great confidence reposed in them by the Holy See reflects honor upon the University. *Ad multos annos!*

By raising Rev. Dr. Edward A. Pace to the dignity of Prothonotary Apostolic, the Holy See has conferred on the recipient of this rare distinction an honor amply justified by every merit and every service that could be expected of a professor of the Catholic University. We are particularly grateful to Our Holy Father for thus honoring one of our pioneer professors.

Similarly our gratitude is due him for the raising to the dignity of Domestic Prelate the Vice-Rector of the Catholic University, thereby setting the seal of pontifical approval on the loyalty and devotion to the University's welfare which have always characterized his work.

THE UNIVERSITY LIBRARY

The library has increased this year by 5,747 volumes, making our total number of books 133,307. This does not include the Law Library nor the Lima Library, nor two large private libraries in regular use and bequeathed to the University. These included, the library would total about 200,000 volumes. It is gratifying to know that a suitable edifice is in sight for the use and preservation of such a great treasure, in some ways the very heart of the University. Notable additions have brought the gift of Rev. Arthur T. Connolly, of Boston, to nearly 15,000 volumes. During the year Rev. E. W. J. Lindesmith, of Cleveland, donated 551 volumes, Mr. George Howard, of Washington, D. C., 142 volumes and Mr. Charles Byrne, of the same city, 192 volumes. The daily use and

the outside consultation of the library are growing in a remarkable way, and we look forward eagerly to the day when it can serve our students and the Catholic people generally on the broadest lines.

THE OLIVEIRA DE LIMA LIBRARY

The large Portuguese library of Mr. Oliveira de Lima, donated by that gentleman to the University, has been delivered to us, and its 20,000 volumes or more are now located in special quarters in McMahon Hall, awaiting the construction of our New Library. The University tenders its gratitude to Mr. de Lima for this generous donation and for the art works, bronzes, and paintings connected with it. This Library contains all the Portuguese literature on South America since its discovery by Columbus, and is said to be unrivalled even in Portugal. It is being constantly enriched by the donor and may be said to represent the cornerstone of a great Ibero-Hispanic collection of books in the next generation.

THE UNIVERSITY MUSEUM

Our Museum continues to grow in the number of valuable objects and their variety. It has already overflowed the space set aside for it, which originally seemed very generous. At its present rate of development we must soon consider seriously larger quarters for its treasures. It is becoming known to the general public, and valuable gifts, sometimes entire collections, are often made to it. Its power for academic service grows daily. The Curator of the Museum deserves our lasting gratitude for his peculiar skill and taste, his devotion to the gathering and arrangement of the objects, and his occasional impressment of special skill among the friends of the University.

KNIGHTS OF COLUMBUS SCHOLARS

The Knights of Columbus Endowment Scholars numbered this year 24. Of this number, six graduated Masters of Arts, one Master of Laws and one Doctor of Philosophy. The number of these graduates is increasing yearly, and already they are a creditable body in our Catholic life; not a few of them give excellent promise for the future. Fourteen scholars were apportioned to the University by the Knights of Columbus on the fund for Demobilized Service Men, and have proved themselves good students. Our gratitude is due the Knights of Columbus for the unfailing interest which this great Catholic organization takes in the higher training of our Catholic youth.

The following degrees were conferred, Knights of Columbus Endowment, June 15, 1921, on Scholars:

MASTER OF ARTS

JOSEPH DUFFNER BECKER..... *Jacksonville, Ill.*

A. B., Routt College, 1920

Essay: "The Parochial School and Family Case Work."

BERNARD FRANCIS DONOVAN..... *Cambridge, Mass.*

A. B., Boston College, 1919

Essay: "Vocational Education Through the Continuation School."
WENTWORTH VINCENT DRISCOLL.....*Brooklyn, N. Y.*

B. S., Colby College, 1919

Essay: "The Effect of Feeding the Anterior Lobe of the Calf Pituitary
on the Growth and Weight of the Albino Rat."

THOMAS GEORGE FORAN.....*Ottawa, Canada*

A. B., St. Francis Xavier's College, Antigonish, N. S., 1920

Essay: "A Standardization of Information Tests."

THOMAS HOLOHAN JACKSON.....*Waterberry, Conn.*

A. B., Catholic University, 1920

Essay: "A Study in the Essentials of Business Success."

PETER LAWRENCE NOLAN.....*Brooklyn, N. Y.*

A. B., Mt. St. Mary's College, 1920

Essay: "The Correlation of Association Tests."

MASTER OF LAWS

JOSEPH JOHN WALSH.....*Scranton, Pa.*

A. B., St Thomas College, 1915; A. M., Fordham University, 1918;

LL. B., *ibid.*, 1920

Essay: "The History and Development of the Law of Contraband."

DOCTOR OF PHILOSOPHY

JAMES AMBROSE LOSTY.....*Hartford, Conn.*

Ph. B., Catholic University, 1917; A. M., *ibid.*, 1918

Dissertation: "The Soldiers' and Sailors' Insurance Act."

DISCIPLINE AND PIETY

The general discipline of the University students has been excellent, and in this respect the new Gymnasium continues to render all the service expected of it, furnishing the undergraduate students every attraction of an athletic nature, and retaining them constantly on the grounds and within easy reach of their halls and classrooms. The religious life of the undergraduates in particular has been praiseworthy for regularity and free devotion to the usual practices of an earnest Catholic life. Many are frequent communicants, and the Advent and Lenten exercises are attended regularly. The annual retreat is followed by all with the best results; the Holy Name Society has a large membership and private devotion is exercised by many.

NECROLOGY

The University has met with a severe loss in the death of one of its Trustees, Rt. Rev. Matthew Harkins, D. D., Bishop of Providence. His devotion to all the interests of the University was very great and while his health lasted he was unflinching in his attendance at all meetings of the Board, where his experience, learning and prudence were invaluable.

Another of our Trustees, Mr. Charles J. Bonaparte, has been called to his reward. In him the University mourns a public-spirited citizen, esteemed of all, but also a Trustee devoted to her honor and welfare.

At a critical period of our fortunes he rendered invaluable legal service, and by his counsel and prudence saved large material interests that were in jeopardy.

The University has met with another severe loss in the death of Rev. Dr. Thomas Edward Shields, Professor of Psychology and Education, and Dean of the Catholic Sisters' College. Dr. Shields was so intimately associated for many years with the educational work of our Catholic teaching sisterhoods that his loss seems in a way irreparable. It is largely owing to his tireless zeal and continuous self-sacrifice that the Catholic Sisters' College came into being, and has reached so soon a high degree of usefulness to the entire teaching body of our Catholic Schools. He was also the soul of our Sisters' Summer School. Dying, he left the Sisters' College chief beneficiary of his estate. His writings and discourses, his daily professional labors, even his vacations, were devoted to the holy cause of Catholic Education, and he deserves the eternal gratitude of all those to whom are committed its growth and development.

I have also to chronicle the death of Mr. Alfred Doolittle, our instructor in Astronomy, and custodian of our Observatory. Mr. Doolittle was a convert to the Catholic faith, and for many years was attached to the United States Naval Observatory. He was a mathematician of great skill, and an excellent teacher. May they rest in peace!

RECOMMENDATIONS

Our immediate needs are a new residence hall for undergraduates, and separate buildings for Physics, Mechanics, and for Biology.

RESIDENCE HALL. We need to accommodate at once on the grounds of the University five hundred undergraduates. As it is, we have rooms for about three hundred. If Gibbons Hall were completed as a quadrangle, as suggested by the architects, we should have the two hundred additional rooms needed. It is with regret that we are compelled to allow some lay students to live off the grounds, nor can we remedy this situation until we provide sufficient accommodations for the students we agree to receive. The aforesaid quadrangle could be completed in sections, in keeping with the architecture of Gibbons Hall.

PHYSICS AND MECHANICS. These sciences have long outgrown their quarters in McMahon Hall, and stand badly in need of a separate building. When constructed this building would set free a floor and a half of McMahon Hall, thereby enabling us to meet the ever-growing problem of more classroom space.

BIOLOGY. We have long since exhausted the possibilities of the space allotted to Biology in McMahon Hall, and are compelled to refuse suitable instruction in this great science to many who stand in great need of it. Our Biological Laboratory cannot accommodate many applicants, for sheer lack of space to work in. This is very discouraging in the case of advanced students, and of students of pedagogy.

Respectfully submitted,

✠ THOMAS J. SHAHAN,

Rector.

FINANCIAL SUMMARY

Report of the Rector
of the
Catholic University of America
June 30, 1921

ASSETS:

Land and Buildings	\$1,982,055.76
Equipment	261,532.98
Investments	2,915,383.77
Miscellaneous	85,701.44
	<hr/>
	\$5,244,673.95
	<hr/>

LIABILITIES:

Endowments (Chairs, Scholarships, &c)	\$2,925,114.78
Indebtedness—Due E. E. Jackson Estate	100,000.00
	<hr/>
	\$3,025,114.78
	<hr/>

ORDINARY INCOME:

Interest on investments	\$82,102.75
Other interest	164.16
Tuition and degrees	96,349.30
Board	72,952.37
Rents	30,003.94
Miscellaneous	63,000.09
	<hr/>
	\$344,572.61

ORDINARY EXPENSES:

Excess Ordinary Expenses over Ordinary Income.....	197,693.30
Extraordinary Income (Annual Collection)	214,448.45
	<hr/>

SURPLUS

\$16,755.15

University Land, 150 acres
Sisters College Land, 109 acres
Buildings (University) 17
" (Religious Orders) 16
Insurance carried \$1,366,250.00

172

RECEIVED
LIBRARY OF THE
CATHOLIC UNIVERSITY

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXVII

NOVEMBER, 1921

No. 8

BISHOP SHAHAN WELCOMES ARCHBISHOP CURLEY AS
CHANCELLOR OF THE UNIVERSITY

DISCOURSE OF REV. DR. WILLIAM J. KERBY ON THE OCCA-
SION OF THE ARMS LIMITATION CONFERENCE

BISHOP SHAHAN'S EULOGY ON THE "UNKNOWN SOLDIER"
AT THE NATIONAL CAPITOL, NOV. 10, 1921

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter January, 1915, at the post-office at Washington, D. C.
under the Act of Congress of August 24, 1912,

BISHOP SHAHAN'S TRIBUTE TO THE UNKNOWN SOLDIER

This eulogy was pronounced by the Rector of the Catholic University of America before the coffin of the Unknown Soldier in the Rotunda of the Capitol at Washington. Bishop Shahan acted as representative of the National Catholic War Council.

Before this symbol of American patriotism our nation bows in homage, deeply grateful for what it represents, exalted love of country and the firm will to sacrifice all things in its defense, even life itself. This dumb clay is eloquent of our supreme American effort to end the intolerable conditions which but yesterday threatened our national welfare, and indeed, all civilization.

Living, this man was one of millions; dead, he is the stern symbol of the great and generous nation which threw its sword into the wavering balance of war, and saved the world from an iron despotism. His mortal remains are crumbling to dust, but his immortal spirit lives on to vivify all American youth and draw it ever upward to his own high level of love and sacrifice. We reverently unite ourselves to the universal welcome which greets this valorous knight on his return from overseas, and we join our voices to the chorus of praise and gratitude which this day resounds from ocean to ocean.

Standing about this unique bier, the most perfect entombment that any warrior has yet received, we pledge ourselves to live for the great cause in whose service he was not unwilling to die. We shall devote ourselves without reserve to the ideal of universal peace. And to that end we shall labor to create those conditions in which alone the peace of nations can hope for security and permanence. Let us banish forever from our own American soil all greed, injustice and oppression, and so doing we shall be justified in advocating a similar will among all nations. Let us deal openly and frankly with all mankind, in truth and justice, whatever be the occasion, domestic or foreign. Let us banish incessantly from our public life hatred and jealousy, suspicion and calumny.

So shall this poor shell of earth be glorified as an instrument of Divine Providence to promote that universal brotherhood of which the Gospel of Jesus Christ alone offers the formula, the power and the model.

ARMS LIMITATION SERMON

The following sermon was preached by Rev. Dr. William J. Kerby, Professor of Sociology in the Catholic University of America, on the occasion of the Solemn High Mass celebrated in the New Gymnasium, Sunday, Nov. 13, for the success of the Conference.

Dear Brethren:

The Hierarchy of the Catholic Church in the United States issued the following statement on the occasion of its last annual meeting at this University:

Following, not merely dutifully, but with a full conviction of its supreme importance, the expressed desire of our Holy Father, Pope Benedict XV, that steps should be taken to lift the crushing burden of heavy armaments from the overburdened shoulders of the peoples and nations of the world, and gratefully recalling the fact that the Father of Christendom first proclaimed the necessity of united action to secure this end, we commend most heartily the spirit and the measures so far adopted by the President of the United States in summoning the representatives of the great nations to meet in Washington in November to discuss and carry into effect a limitation of armaments by all the nations, and

we call upon the Catholic people of the United States to set apart Armistice Day, November 11, the day of the opening of the Conference, as a day of special prayer that God's blessing may rest upon the Conference and that His Holy Spirit may guide its deliberations towards hastening that era of peace and good will for which the stricken peoples of the earth hope and pray and labor.

The Holy Father has repeatedly expressed the hope that the great nations of the world might attain to the degree of understanding, trust and Christian idealism required to discover the way of international peace, consistent with the reserves of sovereignty. His Holiness has made earnest pleas many times that the sovereign governments of the world ease the burden of past and future wars, burdens under which the human race bends low in agony. The power of our Holy Father's appeal takes on tremendous enhancement from the character of his exalted office and from the Christ-like sympathy that leads him to wish to help in wiping tears from the face of the world and restoring to it the smile of happiness and peace.

The President of the United States has invited to Washington seventy-two delegates from the great powers, who have begun study of the problem of limitation of armament as the first direct step through the darkness that now envelopes the relations of the sovereign nations. It is reassuring to note the good-will displayed on all sides in respect to this international conference. It is terrifying to realize that by common consent it is held to be the most critical event in the history of the modern world. While the duties and complexities of life will compel persons and nations to continue in their ordinary courses during these freighted days, the hearts of all men who love the ideals of life will hold them near these conference doors, day by day, waiting for messages of hope, of release from the horrible tyranny of war.

Every type of thinker and educator, every type of statesman, of cultural organization that works in the interest of humanity, has already expressed cordial approval of the purposes that are in the keeping of this fateful conference. If universal good-will, spontaneous expressions of public opinion, and the reasoned argument of thinkers could but control the outcome of the conference, we could feel assured that Washington would become as a new Bethlehem in which the Prince of Peace would be born again.

The Right Reverend Rector of the University has directed us to assemble on this day to offer solemn invocation to God, to ask the undelayed blessings of Heaven upon the work of this conference. We have come gladly. I ask you to pray devoutly every day that God may bless this work; that the Star of Bethlehem may guide these men even as it guided the Wise Men, to the cradle of Christ.

The world is in confusion. Economic interdependence and perfect means of communication and travel, have forced it into a kind of unity that intensifies antagonisms, while increasing interdependence and suspicion. Both domestic and international relations show that the recent war disintegrated the thought of the world, drenched with human blood the standards that had guided it, questioned the wisdom of policies that had maintained the unstable equilibrium of nations. Universal uncertainty and hesitation are the direct outcome of that struggle.

Fear of invasion and nervous desire to anticipate protection of national boundary lines, makes one nation cautious about limitation of armament. The economic necessities of another throw into its

expressions of idealism a measure of reserve that invites concern. Pressure of population and desire for national expansion, makes a third cautious in spite of the generosity of its speech. A fourth nation, weak in self-assertion, helpless in the face of domestic division, its sovereignty disorganized, spreads uncertainty among all the nations. Jealousy of the independence of sovereignty, caution in committing sovereign power to binding agreements, reluctance to trust the spoken or even the written word, the chronic habit of building defences against emergencies, make all of the nations move with a caution that falls just short of paralysis.

Among the nations, our own beloved country stands eager to help to the utmost over the difficult ways that lead to peace. Perhaps it is able to carry its good-will a farther than other nations, which are hampered by historical policies, by feelings that have survived their occasion, by experience whose lessons are not without bitterness.

On Friday the President of the United States addressed a hundred thousand persons at our National Cemetery and declared his hopes for peace and his eagerness to help toward it. The continent heard his voice reproduced as he spoke. The world knows his thoughts today. At that solemn moment, when he spoke for the nation in honor of those who died in its defense, the President was the high mountain peak of the hope of the world. On Saturday, he entered the Council Chamber of the International Conference on Limitation of Armament. He was then face to face, not with the dead but with the awful facts of life, and he spoke with caution, with studied reserve and profound appeal. His representative then revealed the mind and hope of the United States with a sincerity, directness and completeness that command the admiration of the world as it strengthens our hope for a happy outcome of these momentous deliberations.

We are face to face with a solemn moment in human history. The University joins in thought, in sympathy, effort and prayer with these efforts in the interest of peace. I turn to you, both priests and laymen, professors and students, old and young. And I ask you with all the power of my soul to enlist your energies and your hopes in the service of these exalted purposes.

The tasks of prayer are limited by your understanding of responsibility and your spiritual interpretation of responsibility. The tasks of good will are limited by the compelling realities of life and the uncertainties that follow all changes in national and international relations. Now there are certain elemental truths in your social and spiritual life, the understanding of which conditions absolutely the full doing of your duty as citizens and Christians, whether in respect of peace or of war. Your present duty will be well done if you know these truths and hold them in reverence. It will be badly done if you ignore them. May God guide you in finding these truths and in obeying them.

I mention first, a kind of social faith in the solidarity of life. You are a vital part of your nation. Nothing that you do or fail to do is unimportant in its life. As you build well in education and character in understanding the subtle relations of life, you prepare for your civic duties and privileges. If you fail to realize as a profound spiritual truth, that your country is part of you and you are part of your country, you will have no understanding of fundamental relations that are divine because they are from God.

You will fall readily victims to the fallacy of believing that what you are and what you do is of no importance in the total of your country's life. Just as the power and majesty of God are displayed as gloriously "in the crumbling of the dust as they are in the kindling of the day star", the power of your nation's spirit and the majesty of the social organization that envelopes you may be displayed as effectively in the words that you utter, in the pictures that you observe, in the thoughts that cross the travelled pathways of your mind as they are expressed in armies, navies and international assemblies.

You have a duty of social faith, of believing profoundly that you are a vital part of your country's life. You must possess the social imagination that represents these great truths as abiding laws of daily life. If you neglect these truths you can be no worthy citizen of your nation. If you know and reverence them, there will be neither doubt nor hesitation in your patriotism. There is need that you guard them against the thoughtlessness of youth, against fallacies invented by your own desires, against a cynicism and irreverence of institutions found often unfortunately among the young. I have shuddered repeatedly when I have heard young men returned from overseas service say, with a shallowness that is tragedy, that war is great fun and that they would gladly go into another.

You need divine guidance, a divine faith for the motives of your patriotism, for the strengthening of your impulses to serve your country, for the enriching with divine benediction of all you do for your fellow men. When you unite social faith and social imagination, with divine faith and divinely guided motives, your character will take on the full majesty of greatness, whatever your place in life. You will understand well the horrors of war from the standpoint of race and nation, the divine sanction of all efforts to suppress it, and the infinite worth of what you are and what you do in the solemn composition of the nation's life.

You will understand your relations to the dead that have gone and to those yet to be born. You will recognize the richness of your heritage in national life and your solemn obligation to add purifying elements to it during the moment of your life in which this blessed opportunity is offered you. You will be inspired by the vision of continuity of the nation's life. You will understand your own place and its relations in it. You will fail of no duty and you will lose no opportunity to play your noble part. You will know that they who govern and they who are governed work in a divinely sanctioned partnership. All are as one commissioned by the God of nations to move through the mysterious purposes of life which we may not understand, while we obey them in humility and hope.

You will recognize that the views which you hold, the sentiments that you utter, the votes that you cast, the study that you give to public questions, the personal attitudes that you take towards your laws, have divine features and divine sanctions by which your lives enter the divine plan to further its realization. If you excuse yourselves from the understanding of these obligations, if you are superficial, ignorant, indifferent and touched by no impulse to include the welfare of your country within the sweep of your spiritual solicitudes and your daily prayers, you will in your character and ways symbolize processes that threaten the integrity of our national life more than war. If Our Divine

Lord loved all men, prayed for all men, died for all men, shall you refuse to love all men, to serve them, to pray for them, even as He did?

If modern nations, our own among them, have suffered much in the past has it not been in part, because so many of our outstanding citizens, so many of our educated men, have failed to bring to life that social faith and social imagination of which I speak? Is it not because they have brought no divine faith and no directing grace to the perception of social obligations placed above us with divine sanction by our country?

Our prayers follow our solitudes. When we care, we pray. When we care not, we direct none of the tremendous energy of prayer towards the noble purposes associated with the divine ideals of life. Behind this appeal to you today to pray profoundly that God may bless the deliberations of this great Conference, is there not an appeal for understanding of the plight of the world and of your own particular duty in that plight? None of us understand the mysteries of prayer. Every one of us may thank God, however, for the blessed privilege of intercession. And if I ask you now to know your country's claims upon you, to know the claims of humanity upon you, and to respect these claims as enjoying the high sanction of God, am I not an interpreter of divine intentions, spokesman of Jesus Christ, the Prince of Peace, Lover of men, women and little children, the Giver of all good things?

Our own problems no less than those of an international character give concern. Do we not witness within our confines, statesmanship dismayed, palliatives and compromises discounted, the machinery of government inadequate to the tasks of domestic peace? Are not social antagonisms sharpened to the point of danger? Have not even our national ideals been strained and clouded by partisanship, selfishness and disrupted relations? Are there not processes of angry thinking which may dismay us; threats of disturbances even within the law, which challenge the resources of our wisdom and seem to defy the ordinary democratic compulsions of public opinion? Should not these experiences, these observations of the life about us, invite our thought and win us to study in the interest of the common welfare? Who among you, college men of whatsoever station, can be selfishly uninterested, unmoved, conscious of no impulse to hasten to the throne of God and ask the guidance of His Wisdom in the interest of His children?

I ask you to take these your times, seriously to heart; to take an interest in the elements of both domestic and international problems, particularly in this international conference that is now the hope of the world. Bring all of them within the sweep of your spiritual solicitude. Make the peace of the world and the domestic peace of your country the objects of daily, fervent prayer. I am heartened in my appeal to you by a most impressive fact.

One of our great universities held recently a student conference on disarmament. Today there will be assembled in Chicago a national conference representing many universities, attended by student delegates who aim to help in shaping the public opinion of the student world on the problems of reduction of armament and avoidance of war. The President of the United States found it appropriate to address a letter to a representative of the Department of Education in the National Catholic Welfare Council, who will be in attendance. The President gives in that letter his exalted approval of the impulses that led to this student

conference and to the methods that it proposes to follow. If my appeal to you then is reenforced by the laws of your social life and of its solidarity, by the sacred endorsement of our Holy Father, by the hopes of our President, by the outspoken public opinion of the world, can you remain indifferent to it? Can you find it possible to refuse the social and spiritual service asked of you? I do not believe that you can.

Do your utmost then, professors and students, to bring within your ranks a full understanding of the deep lessons of these times, to arouse a restless impulse to do your noble share in meeting their problems. Be a little more serious than ordinarily. Exert yourselves a little more in the ways of understanding and thought. Clear your minds of all illusions. Put an end to the easy exceptions which release you from the social responsibilities of life. Abandon all mistaken impressions that prayer is not needed in your country's life and that your prayers for your country's welfare and the welfare of the world are not part of your constant duty to God. Believe that you offer definite and measurable help in winning the blessing of God upon these efforts now under way to help those who carry the heavy responsibilities of government of the world as they seek the way to peace.

I remind you of the beloved title of Jesus Christ as the Prince of Peace. I love to think that far beyond the deep shadows that hide the way, His Star is shining still, although the way is rough. We suffer from divided counsel, from indifference and suspicion, from national ambitions, from the urge of economic motives, from exaggerated apprehension of dangers hidden beyond the hills of tomorrow. But I cannot believe that God has abandoned us. I cannot believe that His graces will be refused or that the ways of his mercy will not be shown to guide us through the shadows toward the day of peace. Behind us are the tears of those who mourn for the soldier dead, left as the sad harvest of the recent war. Behind us is the agony of those who lost their loved ones. Behind us is the ruin of war, the horror of crushed bodies, of premature death and of a science otherwise glorious, engaged in furthering the purposes of destruction. I cannot refuse to believe that a miracle awaits our call. I believe that thronging graces now held in leash by the Hand of God will be released to strengthen, to guide and reassure, if we but storm the citadel of Heaven with our prayers. May we not hope that all of this depression of agony, and these experiences of horror may soon be forgotten in the harmony of divine praise, in the comfort of divine guidance and in the coming of justice, trust and happiness. May God grant that you be inspired to pray fervently and that your prayers may be measurable factors in hastening the day of peace.

Seventy-two men are now discussing in this city the destiny of the world. Twenty, thirty, forty years ago they were college students, even as are you. The views that they take today, the measures that they champion, the solicitude that is housed in their hearts, the principles that guide them, found their beginnings in the days when they were young men even as you. Do not, then, I beg of you, under-rate your duty or mistake the law of its fulfillment. Believe in your mission to society. Believe in the graces that await your call. Go in faith, with piety and with hopefulness, to the doing of your duty that God may reign. Help as your graces and your powers enable you, to hasten the coming of the spirit of God, which may guide the world through the mysteries of the divine purpose in whose fulfillment alone the world may find salvation.

BISHOP SHAHAN WELCOMES ARCHBISHOP CURLEY AS CHANCELLOR OF THE UNIVERSITY

In the person of Archbishop Curley the Catholic University of America greets most cordially its new head and guiding spirit, the official representative of the Holy See in all that pertains to the growth and government of the University, and to the character and range of its influence as a seat of the highest studies, ecclesiastical and secular. As its second chancellor, he takes the place of Cardinal Gibbons of blessed memory. The University could ask for no gift or endowment comparable to a continuance of the wisdom, good will, and devotion of the great Prince of the Church whose faith sustained it for a whole generation, and on whose generous heart was engraved deeply a sincere love of this child of the American Hierarchy. While Archbishop Curley, in this respect, shares the zeal and devotion of his predecessor, he brings to his high office every desirable quality of mind and heart. The conviction is universal that under his administration the Catholic University of America will develop on all sides, and reach that height of universal scholarly service to which it is called by the Holy See, the episcopate of our country, and the growing needs of our Catholic people in the way of highly trained men in every walk of life, men who can rightly interpret the noble message which the American Catholic Church has for our country, and indeed for all mankind, in these critical years. However filled these years may be with problems of highest import, none will surpass, both in Church and State, the fundamental problem of education, particularly the higher training of our youth. The growing concern of the American people in this respect is shared by the American Catholic hierarchy, and it is their hope that in the great school established at Washington the Catholic Church may make a notable contribution to the religious and secular welfare of the nation. In the new American peace an active patriotism will make great demands upon the intelligence and morality of our youth, while offering to it opportunity and responsibility beyond all past experience. It is literally true that never since the "Pax Romana" was any people called so providentially to the moral leadership of the world. Catholic higher education, therefore can have no wider field, no happier moment than the present, nor were the vision and courage, the faith and hope, of its earlier prophets more needed than in these coming years when the solid foundations already laid call loudly for the superstructure to which they are entitled, and in which American Catholic learning and virtue may devote themselves, on the highest level, to the common welfare of our beloved country.

It is the peculiar honor of the See of Baltimore that to it the Holy See has committed in perpetuity the headship of the Catholic University of America. The reasons for this important step were doubtless the antiquity of the See, its unswerving loyalty to the Papacy, its many services to American Catholicism, and the exalted character of its rulers, not to speak of the location of the University within its territory. Upon this inheritance Archbishop Curley enters in the full vigor of mind and body, encouraged and inspired by the example of his great and saintly predecessor, and welcomed by all who venerate in the Catholic Church the Mother of cathedrals and universities, the immemorial light of human wisdom and the pathfinder of human conscience,

May he hold for many years this exalted office, and when in the course of nature he lays it down, may it be richly enhanced by every service and merit which could honor the agent of Divine Providence for the highest

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IMPROVEMENTS AND REPAIRS
TWO CHAPELS RE-DECORATED
THE DANTE SEXCENTENARY

RT. REV. MICHAEL JOSEPH CRANE, D. D.

DR. THOMAS C. CARRIGAN

REV. DR. JOHN J. GRIFFIN

A SPLENDID TRIBUTE TO CARDINAL GIBBONS
BISHOP SHAHAN ON "CATHOLICISM AND EDUCATION"

WASHINGTON, D. C.
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IMPROVEMENTS AND REPAIRS

During the summer vacation McMahon Hall underwent a process of re-pointing, at considerable expense. The large granite pile was gone over carefully by first class masons, and the damage of twenty-six years made good at every point. The noble edifice looks to-day as well as it did when it was opened in 1895, and claims that no academic building in the United States surpasses it for dignity or service.

St. Thomas' Hall has been much improved by a new coat of paint, the removal of decaying ivy, and the renewal of its porches. St. Thomas' is very dear to all its students, and is prospering under the able direction of Rev. Francis P. Cassidy.

The grounds have been improved by the removal of a number of decadent trees, the re-surfacing of roads, and the levelling of some neglected areas.

TWO CHAPELS RE-DECORATED

The Chapel of Divinity Hall has been re-decorated at considerable expense. It has been also newly lighted, in a most pleasing way, and new Stations of the Cross have taken the place of the older ones, never suitable to the chapel. The chapel furniture has been restored in the best taste and the organ has undergone substantial repairs.

The Chapel of Gibbons Hall has also been much improved. The walls have been newly tinted in pleasing colors, and linoleum matting has been placed in the aisles. The cross-beams of the Chapel have been decorated on both sides with appropriate texts of scripture, and the sanctuary and the side-chapels have been treated in burnished old gold.

THE DANTE SEXCENTENARY

The University has been instrumental in collecting by means of the Dante Memorial Association, about \$1,300 toward the restoration of the burial place of Dante, close to the Church of San Francesco at Ravenna. This sum was presented at Ravenna on September 14, date of the sixcentenary anniversary of the poet's death, by Monsignor John T. Slattery, of Albany, author of a notable work on Dante.

During the sessions of the Sisters' Summer School at the Catholic University, the Right Rev. Thomas J. Shahan delivered a lecture to four hundred students on "The Religious Influence of Dante and His Place in the Development of Catholic Philosophy, Poetry and Art."

Dr. Joseph Dunn, professor of the Gaelic language and literature at the Catholic University, will soon publish an exhaustive study of Irish antecedents of Dante, showing to what extent medieval Irish religious thought and life affected the structure and temper of "The Divine Comedy." Many who have read Dr. Dunn's scholarly study on St. Brendan in the Middle Ages anticipate a treat for the students of Dante and medieval Ireland in this forthcoming work.

The Dante collection in the University library numbers already over one thousand volumes, mostly modern critical texts of Dante and the best studies of the last fifty years. Bishop Maurice F. Burke of St. Joseph, Bishop William Turner, of Buffalo, Bishop Shahan and Monsignor Henry A. Brann of New York, have been generous contributors

to this collection. Among its treasures is a copy of the folio edition of John da Serravalle's Latin translation of "The Divine Comedy," executed at the request of two English bishops early in the fifteenth century, in order that the poem might be better appreciated and known in England. Leo XIII had this rare manuscript published and through the Rev. Dr. John A. Zahm, C. S. C., then provincial of the Congregation of the Holy Cross, a copy was presented to the University library.

RT. REV. MICHAEL JOSEPH CRANE, D. D.

Rt. Rev. Michael Joseph Crane, Pastor of St. Francis de Sales Church in Philadelphia, was consecrated Titular Bishop of Curium, in the Cathedral of St. Peter and St. Paul, Philadelphia, Monday, September 19, by his Eminence, Dennis Cardinal Dougherty. The sermon was preached by Bishop Shahan. Bishop Crane is one of the pioneer alumni of the University, being a member of the class with which the University opened in the fall of 1889, and is the eighteenth on the list of bishops given by the University to the American Hierarchy. They are: Archbishop Messmer, of Milwaukee; Archbishop Hayes, of New York; Archbishop Dowling, of St. Paul; Bishop Conaty, of Los Angeles; Bishop Garrigan, of Sioux City, Iowa; Bishop O'Connell, of Richmond; Bishop Carroll, of Nueva Segovia, Philippines; Bishop Turner, of Buffalo; Bishop Gannon, of Erie; Bishop Keane, of Sacramento; Bishop Russell, of Charleston; Bishop Tihen, of Denver; Bishop Busch, of St. Cloud; Bishop Boyle, of Pittsburg; Bishop Shahan, of Germanicopolis; Bishop Crane, of Curium. The University extends cordial congratulations to Bishop Crane, on the exalted office to which the confidence of the Holy See and the esteem of Cardinal Dougherty have raised him, and we trust that he has before him many happy years of service to God and Country.

DR. THOMAS C. CARRIGAN

By the death of Dr. Thomas Charles Carrigan, Dean of our Law School, at Worcester, Mass., on August 5, the University has lost one of its most active and learned professors, and a most loyal and devoted friend.

Dr. Carrigan joined the teaching staff of the Catholic University in 1911, and in the ten years of his academic career rendered to the Law School most valuable services as Professor of Law, Law Librarian, and Dean of the Law School. Its graduates in many states held him ever in greatest respect, and by their high standing in their particular communities, and their rapid progress, justified his personal devotion to each student, and the painstaking direction which he never spared, either as professor or friend. He was thoroughly imbued with the noblest views of the lawyer's calling, and of his influence in the community. He looked on the Catholic lawyer in particular, as destined to exercise a far-reaching influence for good in the larger social and political life of the nation. While he labored with zeal and energy, to enrich the minds of his students, with abundance of legal lore, and to develop in each one the legal mind and temper in the highest degree, he never failed to impress on all the high moral function of the lawyer's office, and his solemn responsibility for the maintenance of the noblest ideals of right

and justice, both in private and in public law. Dr. Carrigan had the highest concept of the professor's duty and opportunities, and lived up to this concept in a most conscientious manner. He was deeply interested in the growth of the University, and he placed himself always at the disposal of the Rector for any service in his power. The Law School is deeply indebted to him for the large Law Library of about 14,000 volumes, to the creation of which he devoted himself without reserve from the beginning of his professorial career, and which will always be his worthiest monument. Affable and courteous, calm and equable in manner, he was beloved by his colleagues, who regret deeply his loss at the height of his intellectual development. His funeral took place on August 8, at St. Peter's Church, Worcester, Mass. Rt. Rev. Monsignor Dougherty, Vice-Rector of the Catholic University was celebrant of the Mass, in the unavoidable absence of Bishop Shahan. *May he rest in peace!*

RESOLUTIONS OF THE ACADEMIC SENATE ON THE DEATH OF DR. THOMAS CHARLES CARRIGAN

At the meeting of the Academic Senate, November 17, 1921, the following resolutions were adopted:

On the fourth day of August, 1921, Divine Providence called to Himself the soul of Thomas Charles Carrigan, Dean of the Law School of the Catholic University of America.

Born at Worcester, Massachusetts, September 5, 1872, the son of Charles and Ellen Thornton Carrigan, he received his early education in the schools of his native city. He later pursued courses at Holy Cross College, Ottawa University and Boston College and was graduated from the latter institution in 1895. He then entered the Law School of Boston University and was admitted to the Bar in Massachusetts in 1897. For fourteen years he practiced his profession with distinction and profit. While still engaged in the practice of law, he found time to do research work at Clark University and received from that institution the degree of Doctor of Philosophy in June, 1911.

Thoroughly equipped, with a range of practical experience as a practising attorney and a scholarship profound, he was called to this University to the departments of Law and Education in September of the same year.

Shortly after his coming, Dean Robinson of the Law School passed away and Doctor Carrigan was made Acting-Dean. The following year he was elected James Whitford Professor of Common Law and made Dean, which position he held to the time of his death.

As Dean of the School of Law two achievements stand as monuments of his labor, first, the successful change from the old lecture and text book system of teaching law to the more difficult but satisfactory case system, and second, the building up of the Law Library from practically nothing to its present great proportions.

Another achievement of vast importance to the University was most satisfactorily accomplished by him when, as General Secretary of the celebration of the Twenty-fifth Anniversary of the founding of the University, he, practically alone, attended to all the details of that most successful celebration.

His abilities were various and diversified. He was an able advisor. He was possessed of quick perceptive faculties. His conception of system was vast and his grasp of details perfect. His power of analysis was keen, while his ability for constructive work was remarkable.

As a member of the Academic Senate he rendered a conspicuously efficient and fearless service. As a Dean he was a stimulus to his associates for constant endeavor. As a professor he was quick and alert but sympathetic and patient. As a man it might well be said of him "with courtesy to all, cringing to none."

He always gave enlightenment; one was never in his presence without learning something. True to his friends, he would go out of his way to do a service for them. Generous to a fault he was most thankful for the slightest favor one would bestow on him. Sympathetic to a remarkable degree he was in the forefront as a champion of those in distress.

He bore his affliction with most commendable courage and a fortitude worthy of a true son of Holy Mother Church.

THEREFORE, BE IT RESOLVED by the Academic Senate, that in the death of Dean Carrigan the Catholic University of America has lost a truly devoted and loyal official whose conception of duty was to be at his post at all times; the Academic Senate a member whose nobility of character and profound learning made a lasting impression upon its deliberations; the School of Law an administrator of wide experience and keen judgment, whose loyal whole-hearted service and energetic leadership directed and stimulated his associates to the maintenance of high standards of scholarship, and a teacher whose great intellectual powers were a constant inspiration to his pupils, and worked in them a lasting good.

BE IT FURTHER RESOLVED that these resolutions be written into the minutes of the senate.

PETER J. McLOUGHLIN

AUBREY E. LANDRY

DANIEL W. SHEA, Committee.

REV. DR. JOHN J. GRIFFIN

Rev. Dr. John Joseph Griffin, Patrick B. O'Brien Professor of Chemistry in the Catholic University, died at Notre Dame Convent, Baltimore, Wednesday, November 15. Dr Griffin was born at Corning, N. Y., June 24, 1859, and was ordained priest in Ottawa Seminary, May 1, 1885. He obtained the degree of Doctor of Philosophy at Johns Hopkins University in 1895, and in that year was appointed Professor of Chemistry in the Catholic University of America. Dr. Griffin was our first Professor of Chemistry, and to him are due the organization of that department, and its excellent reputation. He directed for twenty years both undergraduate and graduate work, and spared no effort to raise his department to the highest standard. He planned and equipped the Martin Maloney Chemical Laboratory, and during the last years of his life devoted himself with ardor to its perfection. During the World War, he cooperated successfully with the government chemists during their long occupation of the Maloney Chemical Laboratory. His funeral took place at Notre Dame Convent, Saturday, November 19, Rt. Rev. Monsignor Dougherty, Vice-Rector of the Catholic University, sang the

funeral Mass, at which many professors of the University were present.
May he rest in peace!

RESOLUTIONS OF THE ACADEMIC SENATE ON THE DEATH OF REV. DR. JOHN J. GRIFFIN

At the meeting of the Academic Senate, December 1, 1921, the following resolutions were adopted:

WHEREAS it has pleased Almighty God to call to his eternal rest our late confrere, Very Reverend John Joseph Griffin, Professor of Chemistry for the last twenty-six years in this University:

BE IT RESOLVED that in his death we view with sorrow the loss of one whose national reputation for high scholarship in his chosen field added lustre to our University, who in the exercise of his professorial duties gave daily proof of untiring industry, who during the late war made valuable contributions to the science of chemical warfare, and who united to his zeal for science the moral rectitude and unaffected piety of a true priest of God.

BE IT FURTHER RESOLVED that these resolutions be written into the minutes of the Senate.

CHARLES F. AIKEN

DANIEL W. SHEA

AUBREY E. LANDRY, Committee.

A SPLENDID TRIBUTE TO CARDINAL GIBBONS

Adopted by the Knights of Columbus of Kentucky in State Council, May 10th. 1921 and ordered to be engrossed and forwarded to the Cardinal's Household at Baltimore and to the Catholic University at Washington.

For his simple, kindly, true nature, which never overreached and never disappointed even the least of all those who sought from him consolation or help,

For the great charity of his heart, which filled his many years with fruitfulness, so that his character and life are cherished with universal and affectionate esteem,

For what he said, for what he did, and for what he was, we loved him. This whole nation loved him. Knights of Columbus had in him a special friend and counsellor whose guiding thought has been for us always an anchor of security.

His supreme devotion to God and His Church is a source of undying inspiration to all who would be dutiful children of the Catholic faith.

His supreme devotion to his country and to her institutions is an un-failing example to all who would be loyal true Americans. He was an exemplar of Faith and Patriotism, the two great virtues that reach down from Heaven to lift the universe. He was a model of patience, kindness, compassion, love—flowers in the garden of the soul, kissed into bloom and beauty by the light of God's grace—flowers that the Angels gather to strew in the pathway of the Heavenly Bridegroom. As

time weaves upon her secret loom the pattern of the passing years, her flying shuttle holds many kinds of threads spun from the lives of men, most of them of ordinary texture, but some of rare and beautiful fibre and of these are the threads of his life, which make up like a cloth of gold, and shed on the history of our church and our country a lustre that will never grow dim. He rests in the Cathedral crypt at Baltimore beside the illustrious Martin John Spalding his predecessor and benefactor, whom Kentucky gave to the Church and to America, and who gave Cardinal Gibbons to the world. *May he rest in peace!*

BENEDICT ELDER

THOMAS F. MCATEE

JAMES J. O'BRIEN

FRANK E. DOUGHERTY

GEORGE A. BURKLEY,
State Secretary.

JOHN J. DONOVAN
State Deputy.

BISHOP SHAHAN ON "CATHOLICISM AND EDUCATION"

It is nothing new that the Catholic Church, as the heir of organized Christian life and order, should hold herself responsible for the mental training of her children, primarily in her own doctrine and practice of life, and then in all that world of ideas that comes forever into more or less close contact with the life, principles and spirit of the gospel. Now as then, she is of necessity, interested in the home and school as the principal agencies by which the minds of her children are developed from the ruder and imperfect conditions of nature, made into intelligent beings, fitted out with many kinds of knowledge and confirmed in all those principles and convictions that make up character, that is, a regular, habitual and assured order of life, direct and unswerving as the line graven on firm brass. It is in the home and the school that the latent capacities of her members, redeemed by Christ and acquired in baptism, are drawn out and developed; that the right use of reason and the first principles of the moral law are ingrained; that the great and simple truths of a correct philosophy of life are taught, and that the real truth about God, the world, life, the distinction and relative worth of the temporal and the spiritual, the nature of right and duty, of law and obedience, of social order and obligations, are made known in large and definite outlines.

It is worthy of remark that in assuming the teaching office the Church gave to mankind a new sort of knowledge and new principles of action. The moral ideals set before her children were no longer the feeble velleities of a Seneca and an Epictetus, but were daily practiced by countless thousands, in imitation of the Divine Master, whose un-failing spiritual presence raised them to heights of spiritual endeavor and attainment hitherto undreamed of. Similarly the great intellectual truths of the unity and goodness of God, of His surpassing love for man, of the unity of mankind in origin and destiny, of her divinely mysterious training in a long and eventful history, of God's equally mysterious calling of souls and peoples, of His sweet paternal long-animity, were based on the gospel, on faith in the life and death of the God-man, as the historical basis of the new life to which all men were invited, a glad life of freedom from the vain deceit and the hopeless illusion of the past.

In that past the Hebrew had trained youth to know the one supreme God, source and model of righteousness, stern and just lawgiver; to respect parents and the family code; to hope for a liberator in the dim uncertain future. The Greek had trained youth to perfect service of his small city-state, to the expression of beauty in all material forms, and to its moral counterpart in that balance and moderation of soul and body which become the "temperate and duly harmonized man." The Roman educated his children for the political virtues, to be frugal and thrifty, sober and laborious, fit instruments of government. All this and more is found in the education which the Church furnished to the new people whom she patiently and laboriously put together out of the varied wreckage of the past, through long centuries of political and economic infancy and social rudeness.

In the new law she set forth the perfection of religion—love, pure, and undefiled, of God for man and of man for his Redeemer. She raised the eyes of men from the city built of hands to the New Jerusalem, the only Utopia we shall ever see. She freed, and uplifted, and spiritualized in man every artistic sense and force until she filled Europe with masterpieces of religious ideals, forever eloquent of God and the soul, of the life to come and ideal justice, no longer the fleshly beauty of dumb idols, but the very odor and shadow of paradise. Similarly she taught men how to govern one another, as children of a common father, equal in origin and destiny, in fundamental rights of life and welfare. She recodified human laws in the spirit of the gospel, and enforced justice, not by the sword but by subtle and irresistible appeals to charity and renunciation, to the religious imagination, and by a gentle conquest of the inner citadel of human sympathy and equity.

She ennobled and sanctified the office of teacher, for her missionaries in every land were essentially teachers of natural, as well as supernatural truth, and her teachers were likewise missionaries of the gospel spirit and Christian life. During a thousand years her countless small churches grew to stately basilicas and her numerous small schools grew into universities, and from both cathedrals and universities she dominated the moral and intellectual life of men. In her monasteries, likewise, she saved the arts and sciences, writing, manuscripts, libraries, in a word, the intellectual documents and monuments of the past.

She introduced wonderful new elements of popular teaching through her varied worship, appealing to the eye in architecture, painting and sculpture, to the ear in preaching and music, and to the whole man in the combination of light and color, of sound and movement, that her great ceremonies exhibited. And beneath them all lay a still subtler symbolism, her loving service of the Eucharistic Christ, the source and purpose of them all. Similarly in the majestic round of her feasts and in the public administration of her sacraments, she appealed steadily and happily to the senses, to memory, imagination and feeling, and so she led along many ways the education of whole peoples and nations.

It is to be noted, moreover, that the teachings of the Church were marked by two distinct qualities. They were universal and perpetual, that is, the world was, as it were, one vast school, and all mankind her disciples, while her teaching never suffered eclipse, since her divine Master in bidding her go forth and teach all nations, had promised to be with her until the end of time.

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